



BHAVAN'S BOOK UNIVERSITY

IMMORTAL INDIA

Volume IV

J. H. Dave

GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Sahitya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which is flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form of attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.



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VOLUME IV

By

J. H. DAVE



1970

BHARATIYA VIDYA BHAVAN
CHAUPATTY, BOMBAY

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आ नो धन्वाः पतन्ते वन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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IMMORTAL INDIA

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BY

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GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages; Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit :

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the ins-

trument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1. QUEEN VICTORIA ROAD,

NEW DELHI.

3rd October, 1951.

K. M. MUNSHI

SUPPLEMENTARY PREFACE

The *Tirtha* cult is a unique by-product of Indian culture. Rivers, mountains, shrines and holy spots on the banks of rivers, have been sanctified by tradition and association and visit to these places has been considered for centuries as a paramount duty of a Hindu.

This vast movement carrying millions every year to visit sacred *Tirthas* has had the greatest influence in strengthening the religious and cultural foundations of India, in bringing to every man and woman the consciousness of India's glorious past and in inducing a sense of sanctity of the Motherland, unity among her children and turning their mind Godwards.

Shri J. H. Dave has rendered a great service in writing these series of articles, aptly termed "Immortal India" in which the *Tirthas* are described, together with their puranic and other traditions. It presents us a vivid picture of the manner in which the great fabric of Indian culture was reared through the ages by those who visited the *Tirthas*. Incidentally it also gives an admirable description of the picturesque spots so intimately woven in the collective consciousness of India.

To the modern generation of Indians who have been denied access to the puranic traditions and whose ways of life leave them ignorant of all that is worth knowing in India, this book will be invaluable in understanding what India was and is; for despite the changing content of religious and cultural outlook, the *Tirthas* have remained an essential part of an Indian's life.

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INTRODUCTION

The series of articles on the various *Tirthas* and ancient spots under the title of "IMMORTAL INDIA", first appeared in the English fortnightly Journal of the Bharatiya Vidya Bhavan, "BHAVAN'S JOURNAL". Subsequently they also appeared in Hindi in the Bhavan's Hindi fortnightly journal "BHARATI". Some of the articles have also been translated in different Indian languages under special permission. A few were also reproduced in the 'Bombay State Transport Review'. To meet the constant demand of having them collectively in a book form, the Bharatiya Vidya Bhavan has decided to publish them in its Book University Series in four parts.

The information collected under the various titles is not necessarily exhaustive. Apart from his own observations, the writer has also collected notes from numerous earlier works and authorities. Some of them are indicated in the text. But the writer takes this opportunity to acknowledge his indebtedness and gratitude to all of them, whether specifically mentioned or not. An attempt has been made in these articles to give an account based on History, Tradition, Vedic, Epic and Puranic Literatures, Sanskrit digests on Tirthas, Inscriptions and other sources. Religious movements and associations of saintly personalities are also noted. The purpose would be served if the account creates an interest in the readers about the various ancient and holy spots, and a visit to them if possible.

Bhagavata, 1-19-8. says:

तत्रोपजग्मु भूवनं पुनाना

महानुभावा मुनयः सशिष्याः ।

प्रायेण तीर्थाभिगमापदेशैः

स्वयं हि तीर्थानि पुनन्ति सन्तः ॥

“The high-souled sages, moving from place to place, purified the whole earth. They came there along with their disciples (to the bank of Ganga, where King Parikshit was fasting unto death). *Under the guise of visiting the Tirthas, these holy men usually purify by their visits, the Tirthas themselves.*”

Bhagavata, 1-13-10, further says: “Bhagavata people like you are *Tirthas* in themselves. As a matter of fact, *it is they who sanctify the Tirthas by their visits as they carry within their hearts the mace-bearing Lord Vishnu.*”

भवद्विष्ठा भागवतास्तीर्थोभूताः स्वयं विभो ।

तीर्थो कुर्वन्ति तीर्थानि स्वान्तःस्थेन गङ्गामृता ॥

That is the reason why Skanda 1-2-13-10 says that the main *yatra* is that of going to holy men or to spots habited by or associated with them—it is the *Purusha Yatra* which is principal and merely visiting the geographical spots of the earth is only secondary.

मुख्या पुरुषयात्रा हि तीर्थयात्रानुषङ्गतः ।

Mahabharata, Anusasana Parva, Chapter 108, Verses 16-18 says: “Just as certain limbs of the body are purer than others, so are certain places on earth more sacred,—some on account of their situation, others because of their sparkling waters, and others because of the association or habitation of saintly people.”

Mahabharata, Vanaparva, 82-13 to 17 further add: “Performance of sacrifices is an elaborate affair involving heavy expenditure which only the princely or the rich can afford—not those without wealth, equipment, wife or

priest. Tirtha can be accomplished by all, even the poor, and therefore excels in merit even the best of sacrifices."

Vayu Purana, 77-127, says:

"Those without faith, those full of sins, those with a doubting mind, those who are Godless, and those indulging in bad reasoning—these five types of people can reap no benefit from any *Tirtha*."

Tristhalisetu of Narayana Bhatta quoting Sankha states:

सर्वेषां सर्वतीर्थानि पापघ्नानि सदा नृणाम् ।

परस्परेणपेक्षाणि कथितानि मनीषिभिः ।

"All the *Tirthas*—independently of each other are equally capable of destroying sins." All streams, mounts and rivers are sacred. But Ganga is especially so.

It is stated that by a mere mention of the name of a *Tirtha*, by a bath in the holy waters thereof, and by performing *Tarpana* of the Pitris or ancestors at that place, one destroys sins and acquires merit leading to happiness. The usual rule is to go to a *Tirtha*, to fast there for 3 days, and make charitable gifts of gold and cows. One not doing so becomes poor. Sometimes it so happens that certain *Tirthas* are inaccessible or very difficult to approach. In such cases, it is stated that one must approach such difficult *Tirthas* through mind, i.e., by contemplating over them.

Garudapurana defines a *Tirtha* as follows:

रजस्तमोविरहितैस्तपसा धूतकल्मषैः ।

यदध्यासितमहंद्भिस्तद्धि तीर्थं प्रचक्षते ।

"That Holy spot is known as a *Tirtha*, which is associated with or habited by saints deserving reverence, who are without passion or delusion and who have washed away their sins by the performance of penance."

Tirthas are classified as either *Swayambhuta* like

Prabhasa; or *Nirmita* i.e. constructed by others, like temples, etc. According to another classification, *Tirthas* are either *Daiva* or *Asura* or *Arshaka* or *Manusha*. They may be in heaven or on earth or in Patala. In Mahabharata it is stated that *Naimisharanya* is a *Bhauma Tirtha*, *Pushkara* is an *Antariksha Tirtha* and *Kurukshetra* is a *Tirtha* for all the three worlds, or *Triloka Tirtha*.

It has been noted above that association of godly and saintly people lends holiness to a spot. But one's own subjective approach is equally important.

External cleanliness alone is ineffective without internal purity. That is why it has been aptly stated in Kasi Khanda :

निगृहीतेन्द्रियग्रामो यत्रैव वसते नरः ।

तस्य तत्र कुक्षेत्रे नैमिषे पुष्करं तथा ॥

"Wherever a self-controlled man stays, for him there are famous *Tirthas* like *Kurukshetra*, *Naimisharanya* and *Pushkara* at his very residence."

Merely taking a dip in water is no real *snana* or bath at all. "He is properly bathed; who dips himself into the water of self-control, and who washes away his mental impurity with faith."

स स्नातो यो दमस्नातः श्रद्धाशुद्धमनोमलः ।

One who is impure, treacherous, cruel, hypocritical, and addicted to sensual pleasures remains sinful and mentally impure, even if he has taken baths in all the *Tirthas*. Making gifts, performance of sacrifice and penance, remaining clean, visits to *Tirthas* and even acquisition of learning are of no avail, if the mind and intention are not pure. One who bathes in the *Manasa* or mental *Tirtha*, where water is purified with contemplation, and where dirt in the form of passion and attachment is washed away, attains the highest path. Removal of mere physical dirt

does not make a person pure. It is only on washing away one's mental impurity that one becomes mentally pure. Kasi Khanda adds : "Thousands of watery creatures like fish, etc., are born in water and also die in water, even in the *Tirthas*. But as the required mental approach through purity is lacking in them, none would suggest that these creatures acquire any merit or heaven."

जायन्ते च म्रियन्ते च जलेष्वेव जलौकसः ।

न च गच्छन्ति ते स्वर्गमविशुद्धमनोमलाः ॥

Tirtha yatra is prescribed for people of all the four *asramas*—those of the student, the house-holder, the *vana-prastha* and the *yati*. Similiarly, people of all the four *varnas* are asked to undertake the *Tirtha yatra*. In the case of a house-holder, he should go to *Tirthas* along with his wife, and if he maintains the sacred fire as an *Agni-hotri*, he should also carry that fire with him. It has been stated that various *Manus*, *Vasus*, *Rudras*, *Adityas*, *Maruts* and other deities, as also the *Sadhyas*, *Nagas*, *Yakshas*, *Rakshasas* and Sages,—all these have attained *Siddhis* through the *Tirthas*.

This ancient land of Bharata was known in very ancient times, according to Bhagavata, by the name of Nabhi Varsha, Swayambhuva Manu's son was Priya-Vrata. His eldest son was Agnidhra, who became the ruler of the entire Jambudweepa. Agnidhra had seven sons and he divided his kingdom between them in seven *khandas* or *varshas*. The first *khanda* or *varsha*. which came to his eldest son Nabhi, being the present 'Bharata Varsha', came to be known after Nabhi as 'Nabhi Varsha'.

This Nabhi desired to have a god-like son. The Lord even though unborn or Aja, was born as Nabhi's son out of grace, in the form of Rishabha Deva, who preached to the world the Paramahansa Dharma. Since then, this land which was originally knowns as "Nabhi Varsha," came

to be further known as "Aja Nabha Varsha." Bharata was the eldest son of Rishaba Deva; he was a great yogin and also an equally great king. He retired to the forest; but on account of the attachment he developed for a young one of a deer, he assumed in the next birth the form of a deer. In his third birth he became the famous Jadabharata. Tradition says that this land of India which was so far called "Nabhi Varsha" and "Aja Nabha Varsha" began to be known as "Bharata Varsha" after this famous saintly ruler Bharata. There is another tradition which says that this land came to be known as Bharata after Bharata, the son of Dushyanta and Sakuntala. Brahmanda Purana records a tradition that before India came to be known as Bharata, it was known as Himahva Varsha; Linga Purana says that it was then known as Himavata Varsha. The word India is derived from "Sindhu."

This land of Bharata with all its sacredness is identified with Lord Janardana, who has assumed the form of a Kurma. Bharata is known as *Karma bhoomi* and the sacred literature of India emphatically states that *Parikramana* or a round of this entire country 'Bharata' while visiting its various *Tirthas* is equivalent to taking a round of the entire earth, and it is further considered as one of the best means of acquiring merit.

Pandavas had undertaken a long Tirtha Yatra for the destruction of their sins and for regaining their lost kingdom. They had moved round this entire holy country of Bharata for a long period of 12 difficult years in the company of famous sages and had ultimately fulfilled their ambitions. Sri Balarama, the elder brother of Sri Krishna, had once been to Naimisharanya. At that time, Suta Romaharshana, who was reciting puranas, did not get up to receive him. Balarama in anger killed him. As Roma-

harshana, though a *suta*, was occupying the position of a reciter of purana, Balarama had incurred a sin equivalent to that of *Brahma-hatya*, and had to perform the necessary *prayaschitta*. One of the main effective *prayaschittas* for one committing *Brahma-hatya* out of ignorance is stated in the Sastras to be the *parikramana* or moving round the whole of Bharata Varsha for a period of 12 months while performing the various religious *vratas*, visiting sacred *Tirthas* on the way and taking baths in their holy waters. Refer to Bhagavata 10-78-40:

ततश्च भारतं वर्षं परीत्य सुसमाहितः ।

चरित्वा द्वादश मासांस्तीर्थस्नायी विसुद्ध्यसे ॥

Parasurama had killed Sahasrarjuna, who was a king. As he had thus committed *Raja-hatya*, his father Sage Jama-dagni recommended to him the Tirtha yatra of the whole of Bharata Varsha for a period of one year by way of *prayaschitta*. Tirtha Yatra was not only recommended as a *prayaschitta* for *Brahma-hatya* and *Raja-hatya*, it was also recommended to King Yudhishtira after his success in the Mahabharata war in order to recover his *soka*, his sense of guilt, and regaining his lost mental peace. But apart from anything else, one is also recommended to have the *parikramana* of Bharata Varsha just to acquire the grace of God and attain spiritual merit. Vidura, for example, moved round the whole of Bharata without any kind of desire or necessity to perform a *prayaschitta*.

गां पर्यटन् मेध्यविविक्तवृत्तिः

सदाऽऽप्लुतोऽधःशयनोऽवधूतः ।

अलक्षितः स्वैरवधूतवेषो

व्रतानि चरे हरितोषणानि ॥

इत्थं व्रजन्भारतमेव वर्षं

कालेन यावद् गतवान् प्रभासम् ॥

Bhagavata, 3-1-19 and 20.

Similarly, many Sages, Acharyas, Yogis and religious teachers have made in the past and are making even now a *parikramana* of the whole of Bharata. Mahatma Gandhi moved round the whole Bharata after his return from Africa.

Parts of the Bharata Varsha were known by different names. "The country fixed by Gods and situated between two divine rivers, Saraswati and Drishadvati, is known as Brahnavarta" (Manu 2-17). "Immediately next to Brahnavarta is the country known as Brahma-rishi Desa, consisting of Kurukshetra, Matya, Panchala and Surasena" (Manu 2-19). "The country situated between the two mountain ranges of Himalaya and Vindhya in the North and the South, as also in the east of Kurushetra and west of Prayaga is known as Madhya Desa" (Manu 2-21). "The country situated between the eastern ocean and the western ocean and between two mountain ranges of Himalayas and Vindhya, is known as Aryavarta," (Manu 2-22). That country is known as "Yajniya" or sacred, where the black antelope moves (Manu 2-23). Aryavarta is also defined in a general manner without reference to any limits. The name Jambudweepa, often identified with India, is a geographical division of the earth, but the name Bharata Varsha is a political and cultural concept indicating common sovereign rulership and identity of cultural ideas from Himalayas to Cape Comorin—"Asetu Himalayat."

कल्पायुषां स्थानजयात् पुनर्भवात् क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृते मनस्विनः संन्यस्य संयान्त्यभये पदे हरेः ॥
यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।
तेनाजनाभे स्मृतिमज्जन्म नः स्याद् वर्षे हरिर्यद् भजतां शं तनोति ॥

Bhagavata, 5-19-23 and 28 eulogise Bharata as follows:

"It is better to take a birth in Bharata with even a short life rather than enjoy the happiness of heaven for a

kalpa; the reason is that a man in Bharata, if he is so minded, is capable of attaining the fearless state of the Lord, if he leaves aside all things and thinks even for a short time of the Lord. Therefore, the prayer is that, if there is any merit still left on account of the past performance of sacrifices or good deeds or utterance of good speech, capable of yielding even heaven, let such merit help us in having our next birth in this ancient land of Bharata Varsha, also known as Aja Nabha Varsha, so that we may remember the Lord, who always showers His graces on those who seek Him."

When one undertakes a journey to a *Tirtha*, it has been specifically recommended that one should, as far as possible, go walking. There are numerous advantages of undertaking such journeys by foot. Places, which it is not possible to visit, when one travels in a conveyance, either of the old type or the modern type, can be visited with leisure and advantage on foot. One of the texts says: "A journey to a *Tirtha* by foot is in itself a good penance, and that, if one employs a conveyance, he will lose half of his merit. If he takes advantage of shoes or an umbrella, he will still further reduce his merit. If he carries on business on the way, three-fourths of the merit is gone and by accepting a gift, he loses all merit." However, it has been provided that one, who is not physically well, and undertakes a journey to a *Tirtha* according to his capacity, even employing a conveyance, does not lose any merit.

Tirtha is a holy place of pilgrimage, especially on or near the bank of a sacred river, or a lake, or near the sea. A *Kshetra* is a sacred spot at other places. Usually, holy shrines of the Hindus are situated on spots, which are attractive on account of the nature around them, for example, on the tops of mountains, near the rivers or the lakes, or the sea, or near the sources of rivers or at secluded place

where it is possible to practise penance or concentrate the mind in contemplation.

Lists of sacred mountains, rivers, etc. as also holy spots connected with Siva, Vishnu, Sakti and other deities are given in detail in different Puranas. Below is given a short illustrative list of sacred mountains and rivers in Srimad Bhagavata Purana in its 5th Skandha, Chapter 19.

Mountains

Malaya, Mangalaprastha, Mainaka, Trikuta, Rishabha, Kutaka, Kollaka, Sahya, Devagiri, Rishyamuka, Sri-Saila, Venkata, Mahendra, Varidhara Vindhya, Suktiman, Rikshagiri, Pariyatra, Drona, Chitrakuta, Govardhana, Raivataka, Kakubha, Nila, Gokamukha, Indrakila and Kamagiri.

Rivers

Candravasa, Tamraparni, Avatoda, Kritamala, Vaihayasi, Kaveri, Veni, Payasvini, Sarkaravarta, Tungabhadra, Kriehna, Venya, Bhimarathi, Godavari, Nirvindhya, Payoshni, Tapi, Reva, Surasa, Narmada, Charmanvati, Sindhu, Andha, Sona, Mahanadi, Vedasmriti, Rishikulya, Trisama, Kausiki, Mandakini, Yamuna, Saraswati, Drishadvati, Gomati, Sarayu, Rodhasvati, Saptavati, Sushoma, Satadru, Chandrabhaga, Marudvridha, Vitasta, Asikni and Visva.

Regarding the waters of these rivers, it has been stated that the waters of river Saraswati purify a man after a bath of three days, those of Yamuna after a bath of seven days, those of Ganga immediately on taking the bath; and those of Narmada on their mere sight. Regarding Tapi, it has been stated that merely remembering her purifies a man.

Regarding great rivers meeting the ocean, it has been stated that they are *rajasvala* or dirty in two months when the sun is in Cancer and Leo i.e. in the rainy season. When they are in this condition, usually a bath or *Tarpana* etc. are to be avoided. But it is provided that this restriction does not apply when one is performing the religious ceremony of *Upakarma*, or offering gifts or libations or taking a bath after a death or on the occasions of solar and lunar eclipses. Similarly, when Jupiter and Venus are in their *asta*, i.e. in combination with the sun, *snana*, *sraddha* etc., in *Tirthas* are to be avoided. But it is specially provided that this restriction does not apply in the case of river Godavari, at Gaya, on the Srisaila mountain and at the time of the Solar and Lunar eclipses. Vayu Purana says that one can offer a *pinda* in *sraddha* at Gaya according to prescribed rites at all times, even though the time happens to be an *Adhika Masa* or an intercalary month or one's own birthday, or when Jupiter and Venus are in *asta* or combination, or even when Jupiter is in Leo.

One desirous of undertaking a pilgrimage to a *Tirtha* is recommended by Kasi Khanda the following procedure : Before starting he must fast at his residence, offer prayers with devotion to Ganesa and to his own ancestors, and offer salutations to learned brahmins and saintly people. After concluding his fast and eating something in token of such conclusion (*Parana*), he must start with a pleasant mind and decide to observe certain vows which he must strictly observe. When he returns from the *Tirtha Yatra*, he should again perform *sraddhas* etc. The fast must be on the previous day and worship of Ganesa on the succeeding day. For the pilgrimage, he is asked to put on a modest dress fit for a pilgrim. Before starting from his village or town it has been recommended that he should take a

pradakshina of his own village or town. He is asked to strictly avoid acceptance of gifts.

Whenever one goes to any *Tirtha*, the usual rule is that one should get shaved at that place, and should observe a fast. But this rule does not apply in the case of the following four *Tirthas*: Kurukshetra, Visala, Viraja and Gaya. With respect to ladies, particularly those whose husbands are alive, it has been stated that *mundana* or shaving in their case is to be understood as cutting of their braid of hair by only two finger-breadths. The *sraddha* to be performed at *Tirtha* is known as *Ghrīta sraddha*, because use of ghee or clarified butter is more prominent in them.

While undertaking a *Tirtha yatra*, one is asked to strictly follow certain disciplinary rules. For example, it is stated that in order to realise the full merit of a *Tirtha* one must control his hands, feet and mind; HE MUST STUDY THE GREATNESS AND IMPORTANCE OF THE PARTICULAR TIRTHA HE IS VISITING; he must observe the vow of a fast or of eating only once a day and maintain his good character above reproach. "An evil mind is not purified even though one washes himself a hundred times in a *Tirtha*, and he still remains as impure as a vessel containing liquor." "Numerous varieties of fish reside in *Tirthas* like Ganga; so also flocks of birds reside in temples; for want of *bhava* or devotional sentiment in their hearts, they do not acquire any merit either from the *Tirtha* or from the temple. One must therefore approach *Tirthas* only with proper *bhava*." It is said that in the matter of mantra, *tirtha*, a learned brahmin, deity, astrologer, doctor and preceptor, one's success is commensurate only with one's own *bhavana*; it is, therefore, necessary to have a proper faith and devotional approach.

When one visits *Tirthas*, he is likely to come in contact with all sorts of people. It has been specifically provided that there are no restrictions of untouchability in a *Tirtha*. "In *Tirthas*, marriages, journeys, battles, sacrifices, revolutions, festivals and when there are big conflagrations, there are no restrictions of untouchability."

While visiting a *Tirtha*, if some other *Tirtha* comes on the way one is advised not to neglect the latter and asked to perform *snana*, *sraddha* etc. even at the latter place. An incidental visit to such other *Tirthas* is said to give additional merit.

There is merit even in proceeding towards a *Tirtha*. It is stated that if after observing the prescribed fast, one starts for a *Tirtha* and unfortunately dies on the way, he is said to go to the *Rishimandala* after his death.

Even if one cannot avoid going to a *Tirtha* in some conveyance and with shoes on, one is recommended at least to walk some distance on foot; and as soon as the *Tirtha* or the temple is within his sight, he must offer a *sashtanga namaskara*; take out his head dress and then proceed further towards the sacred spot. One is asked to have his first touch of the waters of a *Tirtha* with the *pranava* mantra; then with proper mantras he is asked to have a complete bath, along with the washing of his clothes (*sachaila*). He is then asked to get shaved and then after bathing again he is asked to perform the *sraddha* of his ancestors. In order to purify himself he is also required to observe a fast.

There is special merit in having a shave at *Prayaga* and in giving up one's own body at *Banaras*. According to one text, shave is prescribed in the following six circumstances: "when one goes for a *yatra* of *Ganga* or of *Konarak*; when there is the death anniversary of his father or his mother; when one keeps sacred fire; and at the time of performing sacrifices." This shaving at *Tirthas*

is said to destroy all sins. As observed earlier, in the case of married women whose husbands are alive, it has been prescribed that only two finger-breadths of the braid of hair should be cut.

Snana, *Japa*, *Homa*, *Sraddha* and *Dana* at the *Tirthas* are said to liberate seven generations of a man. Generally, *snana* etc. are to be performed during the course of the day and not at night; but a *Snana* or *Dana* which is *Naimittika* i.e. which has to be performed on account of some special occasions like the eclipses, marriage, solar *sankranti*, pilgrimage, or some difficulty or at the time of delivery can be performed even at night.

When one takes a bath at a *Tirtha*, he can have it not only for himself but also for his mother, father, wife, brother, friend or preceptor. Whomsoever he remembers at that time is said to acquire one eighth of the merit of a *Snana*. Sage Paithinasi states that one should prepare a small image of the *Darbha* grass of the person whom one intends to benefit and dip that *Darbha* image into the *Tirtha* waters, and it is said that this would give the desired merit to the absent relation or friend.

While taking a bath, even the direction which one should face, is prescribed. One is asked to face that direction, in which the stream flows. This is with regard to the *Tirthas*. In the case of *Kshetras*, one is asked to face the Sun.

After taking this bath one is asked to perform the *Tarpana* of his ancestors.

In *Brahma Purana*, the following are mentioned as great rivers situated in the south of *Vindhya*, viz., *Godavari*, *Bhimarathi*, *Tungabhadra*, *Venika*, *Tapi* and *Payoshni*. The following six others are mentioned as great rivers in the north of *Vindhya*; viz., *Bhagirathi*, *Narmada*, *Yamuna*, *Saraswati*, *Visoka* and *Vihasta*.

The above-mentioned twelve rivers are known as *Mahanadis*. As their designation is *Nadis*, they are supposed to be feminine. The following seven are stated to be *Nadas*, and regarded as masculine. They are : Sona Sindhu, Hiranya, Koka, Lauhitya, Gharghara and Satadru.

In Padma and Matsya Puranas, *sraddha* in the following *Tirthas* is considered as highly efficacious. These *Tirthas* are : Gaya, Prayaga, Amarkantaka, Varaha Parvata, River Ganga, Varanasi, Gangadwara, Prabhasa, Bilvaka, Nila Parvata, Kurukshetra, Kubjamra, Bhritungta, Mt. Himalaya, Kedara, River Falgu, Naimisharanya, River Sarasvati, Pushkara, River Narmada, Kusavarta, Mt. Sri Saila, Bhadra Karnaka, River Vettravati, River Godavari etc.

Vishnu Dharma sutra also gives a long list of places where *sraddhas* should be performed.

Usually one is asked to perform the *sraddha* only at his own residence and is prohibited from offering *sraddha* to his ancestors at the house of another person. But so far as *Tirthas* are concerned, they are said to belong to nobody and therefore this prohibition of not performing *sraddha* at a place not one's own does not apply to *Tirthas*. "Forests, mountains, rivers, sacred *Tirthas*, temples, sacred lakes etc. belong to nobody."

When one performs a *sraddha* at *Tirthas* he is not to offer any *arghya* or make an *avahana*. There is also no prohibition with respect to *nishiddhakala* or improper time.

In times of difficulty, when there is no fire, when one is visiting a *Tirtha*, when one is having a journey, on the birth of a son, when the wife is in her monthly course and when the sun changes a *rasi*, one may perform a *sraddha* even with uncooked food. But this is secondary and to be

performed only when cooked food or proper ingredients of cooked food are not available.

Acceptance of gift is very vehemently prohibited in the texts. "One should not accept any gift at a *Tirtha* even when one is about to die. He who accepts a gift at a *Tirtha* sells all his merit in having gone to a *Tirtha*. It is further stated that at Ganga, Gaya, Kurukshetra and Amarkantaka, he who gives a gift, shakes off his poverty and he who accepts a gift, purchases poverty for himself.

It has been specifically provided that rules regarding impurities arising out of births and deaths (*Sutaka* and *Mrita-asaucha*) do not apply when one goes to a cow-shed or to *Tirthas*, or on the occasions of great *Parvas*, or at the time of eclipses.

Before concluding this short preface on *Tirthas*, it would be proper to quote the following verses which are very relevant.

न काष्ठे विद्यते देवो न शिलायां कदाचन ।
भावे हि विद्यते देवस्तस्माद् भावं समाश्रयेत् ॥
न देवः पर्वताग्रेषु न देवः शिवसद्मनि ।
देवश्चिदानन्दमयो हृदि भावेन दृश्यते ॥

"God does not stay either in wood or in stone. He is present only when there is proper *Bhava* or devotional sentiment in the devotee. For this reason, one should have the *Bhava*." "God does not reside on the tops of mountains, in a Siva temple etc. He is Consciousness and Bliss Incarnate and is seen in one's own heart when there is proper *Bhava*."

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89. GANGA

River Ganga is one of the greatest and the most sacred rivers of India. It starts from the Himalaya mountain on 30° 55' North and 79° 7' East. At the place where it rises, this river is known by the name of Bhagirati. It is near Gangotri which is about 13,800 feet high. Though traditionally Gangotri is considered the source of Ganga, the actual source is a little north of it. Tradition says that King Bhagiratha practised penance to bring down Ganga from the Heaven, and that it was at his request that the heavenly river descended to the earth. The place where Bhagiratha practised penance is pointed out at a spot which is about two miles south of Gangotri, and is known by the name of Bindu-Sar.

This river has been considered so sacred that a mere sip of its water is said to drive at a distance the *Yamadutas*. It is stated in the *Mahabharata* that those villages, countries and mountains from which river Ganga flows are particularly sacred. The very touch of the limbs of body with the waters of river Ganga brings great merit. Sinners approach the waters of the river to atone for their sins and gain purity. Bones of dead people are thrown in the waters of Ganga to secure the heavenly world. Just as serpents are said to become poisonless upon a mere sight of Garuda, similarly a person is said to become free from sins on a mere *darshana* of Ganga. It is considered the best of all the rivers. Gifts, sacrifices and *Japa* made or performed on the bank of river Ganga yield great reward but just as giving of gift is stated to be praiseworthy, it has been equally

stated that one should not accept a gift at this place even for saving one's own life.

To remember this holy river, to mention her name, to approach her for bath and to fix up one's habitation on her banks are considered to progressively bring more and more of merit. Performance of penance for a period of one month while standing in her water on one leg, is considered highly efficacious. Just as a *Tulsi* leaf when offered should not be rejected similarly an offer of the water of Ganga is to be treated with the same respect. A bath in the waters of Ganga on the full-moon days of the months of Ashadha, Kartika, Magha and Vaisakha yields infinite reward. Similarly, there is great merit in having a bath in Ganga on the seventh of the bright half of Magha, on a *Akshaya thithi*, on Amavasya day, on days of Sankranti, Vyatipata and days of solar and lunar eclipses, as also when there are special *yogas*.

It is said that river Jahnavi came to this earth of the tenth of the bright half of the month of Jyeshtha, on Tuesday, and as she removes ten varieties of sins, this festive occasion is celebrated as a Dasa-hara festival, particularly on the banks of Ganga. Performance of *tarpana* with *darbha* grass and *tila* is said to liberate unfortunate ancestors. River Ganga is worshipped as a Mother and images of her are also installed as goddesses. She is worshipped with the following *mantra* :

“Salutation to Ganga, the chief
one in the Universe,
Benevolent and immortal, Giver of Peace
And belonging to Lord Narayana.”

There is great merit in worshipping a Siva Linga with Bilvapatras on the bank of river Ganga. It is considered

highly efficacious to make a gift of land on the bank of this river. Similarly there is great efficacy in the performance of *Shraddha* on the Ganga-tira. A person who habitually takes his bath in Ganga and constantly resides on her bank is recommended for veneration.

Several things are specifically prohibited while taking a bath in Ganga. One should never make the water impure by throwing any dirty substance in the water. Similarly, one should not wash the clothes on the bank or accept gifts. It is recommended that one should first apply oil to his body and then take a bath. If these *sastric* injunctions are followed, much of the nuisance at such holy *tirthas* would automatically disappear.

Death in the waters of the Ganga is said to bring about liberation. Relations of people who die at other places are very keen to consign the *asthi* or bones and burnt-ashes of the dead in the waters of Ganga as such consignment is said to bring about a similar merit. Usually, the *asthi* is consigned within ten days after death and according to another prescription, the consignment of *asthi*, the *shraddha* at Gaya and the *Mahalaya-shraddha* in the month of Bhadrapada are not to be performed in the first year of death.

While throwing the *asthi* in the waters of Ganga, special ceremonies are prescribed. While looking towards the southern direction one must say "Om, salutations to Dharma." He should then enter the water and then add "Let that Dharma be pleased with me", and uttering this formula he should consign the *asthi* to the waters of Ganga.

Legend says that Ganga came to the earth on account of a curse pronounced on her. She married King Santanu.

As she made several sons of Santanu disappear, the latter asked her the prohibited question as to why she did so. She revealed herself to him as Ganga, left Bhishma, her son, to Santanu and disappeared. Originally she was in Heaven. Brahma with holy water washed the feet of Vamana, the Dwarf incarnation of Vishnu, and it is said that from this holy water Ganga was born. It is further said that 60,000 sons of King Sagara were protecting his horse for the Asvamedha sacrifice. The horse had gone to the *asrama* of Sage Kapila who was in meditation. These princes insulted the sage who in rage burnt them. Amsuman, the grandson of Sagara, came to know of this on enquiry and requested the sage for pardon. Kapila was satisfied and he stated that Bhagiratha, the grandson of Amsuman, would liberate the burnt princes by bringing down Ganga and make her flow over the ashes of those princes.

After Bhagiratha was born, he propitiated Ganga with prayers and the heavenly river agreed to come down to the earth but then her force of descent from Heaven was expected to be so great that Bhagiratha had to practise another penance to propitiate Lord Siva so that He may receive the forceful Ganga descending from Heaven. Siva agreed to this prayer. A few initial drops of Ganga which fell near the spot where Bhagiratha was sitting formed the Bindu-sar. She liberated the sons of Sagara. It is believed that Ganga issued forth from the foot of Vishnu. In order to arrest her force Siva caught her in his matted hair; thereafter she issued forth in seven streams. Ganga is one of those streams. She interrupted by her fall the penance of Sage Jahnu who drank her away in anger but subse-

quently permitted her to come out through his ear. She is therefore known as Jahnvi.

Parvati once got angry with Agni and gave over to him the burden of the foetus of her unborn son Skanda. As Agni was unable to bear the burden, he requested Ganga to take it up. Thus Ganga is also considered one of the six mothers of Skanda.

The Himalayas are pierced by the Ganga at Sukhi. At Haridwar, she assumes the form of a big river. Haridwar is also known as Gangadwar.

The Ganga canals supply water to a very large area particularly in the Uttar Pradesh. She starts near Gangotri by the name of Bhagirati, then meets Jahnvi and Alaknanda. At Prayag she meets Yamuna and the concealed river Saraswati. Several other rivers like Karnali, Gandak, Kosi and Son meet Ganga on her way to the Bay of Bengal. But 250 miles before reaching the ocean, Ganga divides herself into several streams forming a grand triangle and also meets river Brahmaputra. The main river is known as Padma which near the Bay of Bengal is called Meghana.

Numerous holy *tirthas* like Gangotri, Kankhal, Haridwar, Prayag, Kasi and Gangasagarasangama are situated on the banks of this holiest of Indian rivers. Ganga is mentioned in the *Rigveda* also.

The place called Gangasara is about 90 miles south of Calcutta. It is said that the *asrama* of Sage Kapila was at this place and that the 60,000 sons of Sagara were burnt to ashes here. The Pandavas, during their travels in the course of their *vanavasa* had visited this place. This

is also known as *Guhya-kshetra*. On the occasion of *Makara-sankranthi*, people take their bath here for three days. The source of Ganga is said to be 1000 *yojanas* away from Kanyakumari.

Ganga is so pure that a chaste pure widow devoted to a life of prayers is identified with river Ganga and is called Gangaswarupa. Numerous temples have been built on the bank of Mother Ganga.

90. YAMUNA

River Yamuna is one of the greatest rivers of India and closely related to river Ganga in many ways. Like Ganga she has her source from the Himalaya mountains and she also drains a very large area with her own waters and also with the waters of her canals. She ultimately meets river Ganga at Prayagaraja (Allahabad) which is also known as the Trivenisangama, being the meeting-place of rivers Ganga, Yamuna and the concealed river Saraswati.

River Yamuna rises in the Himalaya mountains about 8 miles to the west of the mountain peak known as Bandarpunch. About 4 miles from the glaciers from which river Yamuna rises is the temple of Jamnotri having an image of goddess Yamuna.

This river is described by the name of Diamouna by Ptolemy, Jomanes by Pliny and Jobares by Arrian. Legend says that the monkey-chief Hanuman had gone to Lanka in search of Sita. He had set fire to Lanka with the help of his burning tail and after putting Lanka on fire, Hanuman came to this peak of Bandarpunch and there extinguished the fire in his tail. This is the explanation given of the name of this peak called Bandarpunch. After passing through the sacred shine of Jamnotri, river Yamuna moves in the Himalayan area for about 80 miles, gathering strength from small streams. While passing through the Siwaliks it meets river Tons and emerges from the Siwalik range at Khara, which is about 95 miles from the source of river Yamuna. Near Fyzabad it becomes a big river, and from this place onwards canals have been taken out from the Yamuna.

Near the glacier from which river Yamuna rises there are a number of hot springs from which issues forth boiling water. As it is not possible to bathe in the cold water of the glacier nor in the boiling water of the hot springs there have been constructed *kundas* where hot and cold water is mixed. Yamuna passes by Delhi, Bagpat, Brindaban, Mathura, Mahavan, Agra, Firozabad, Etawah, Kalpi, Hamirpur etc. and ultimately joins Ganga at Allahabad. Numerous railway bridges are constructed over this river.

Hastinapur was near river Ganga while Indraprastha and modern Delhi have been on the bank of Yamuna. The capital of India has been for a longer time on the bank of Yamuna, though between the two rivers, Ganga is given precedence. Both of them drain a very large area of North India, particularly the Uttar Pradesh. The tract of land between Ganga and Yamuna extending from Prayag to Haridwar is known as the land of *Antarvedi*, *Sasasthali* and *Brahmavarta*. This is the sacred region which was the principal seat of Brahmanical culture and it is said that "the tract between river Kalindakanya (Yamuna) and Mandakini (Ganga) is the sacred spot of the origin of Aryan brahmans," who subsequently spread in different parts of India.

River Yamuna, according to legend, is the daughter of the Sun-God and the sister of Yama. Yama was the son of Vivaswat and his wife Sanjna. It is said that as Sanjna was unable to bear the lustre of her husband the Sun-God, she used to close her eyes when the Sun-God approached her. The Sun-God got irritated and angry over this and cursed her to the effect that she would give birth to a son who would take the life of everybody. This son was Yama, the God of Death. According to another Puranic version,

Yama and Yami were the twins being the son and the daughter of Vivaswat and Sanjna. According to *Bhagavata* 6-6-40 and 41, Vivaswat had three children through his wife Sanjna, namely Sraddhadeva (who was a Manu), Yama and Yami (Yumuna). This very Sanjna assumed the form of a mare and through Surya she gave birth to the two Asvinikumars. Vivaswat or the Sun had another wife called Chhaya who is also sometimes called the counterpart or shadow of Sanjna. Chhaya gave birth to the planet Sani (Saturn), Savarni Manu and a daughter called Tapati. Tapati married Samvartaka and gave birth to Kuru who became the founder of the Kuruvamsa. These two wives of Vivaswat, namely Sanjana and Chhaya, are also described as the two daughters of Visvakarma in *Bhagavata* (8-13-8). This Yami or Yamuna, the sister of Yama, is also described as Yami-Vaivaswati. It is stated in *Skandapurana* that Yamuna called her brother Yama for a dinner on the second day of the bright half of the month of Kartika and Yama, being highly satisfied with the sumptuous dinner, blessed Yamuna adding that whoever being a brother takes a dinner at the place of his sister on the second day of the bright half of the month of Kartika would enjoy eternal happiness. This practice of taking a dinner at the place of one's sister on this specified day still continues and brothers give costly presents to their sisters after having been nicely fed. On the holy spots of pilgrimages situated on the bank of river Yamuna, there is a special festival held on this day, and particularly at Mathura it is considered a special merit to take a bath in the river Yamuna on this day. As a matter of fact, the whole of the month of Kartika is particularly sacred for taking a bath in Yamuna at Mathura. It is stated that the best time for taking a bath at Prayag is the month of Magha, the best time for taking a bath in Ganga is the

month of Vaisakha and the best time for taking a bath at Mathura in river Yamuna is the month of Kartika. Out of the various holy spots situated on the river Yamuna, Mathura is pre-eminent because it was at this place that Lord Krishna was born. In *Vishnupurana*, it is stated that one who worships God Janardana on the bank of river Yamuna at Mathura on the twelfth of the bright half of Jyeshtha and offers *pindas* to ancestors acquires great merit.

Ganga and Yamuna are both equally sacred but on account of the precedence given to Ganga, that river is more venerated. There is a special merit in drinking the water of Yamuna. "One who takes even a mouthful of the Yamuna water secures the merit of performing a Somayaga." Gifts given on the bank of Yamuna yield enormous rewards. There is also a special merit of performing *Gayatri japa* on the bank of this river. One performing the worship of Kesava, Siva or the Sun on the bank of Yamuna is considered specially blessed. One is enjoined to have a fast on the Ekadasi day, and to worship Vishnu after taking his bath in river Yamuna on the Dwadasi day.

Near Kalpi in a small island in the waters of river Yamuna it is said that Vyasa, the author of the *Mahabharata*, was born. The river Yamuna is thus connected with the births of Krishna, Vasudeva and Krishna Dwaipayana Vyasa.

The first canal of Yamuna was opened under the British occupation in 1830 A. D. The work was started in 1823 A.D. Since then it has been largely extended. It supplies water to the districts of Saharanpur, Muzaffarnagar, Meerut, etc. It is known as the Eastern Yamuna Canal. The Western Canal irrigates the districts of Ambala, Karnal, Hissar, Rohtak, Delhi, etc. This canal was originally constructed in

1356 A.D. [by Feroz Shah III who required water for his royal gardens at Hissar and Hansi. In 1568 A. D. Akbar got this canal repaired. Shah Jahan again got it repaired and reconstructed in 1626 A.D. After the decline of the Moghul empire, this canal had got choked up. Its different branches were re-opened in the British period.

Numerous rivers like Banganga, Chambal, Betwa, etc., meet Yamuna on the way. Yamuna ultimately meets Ganga at Allahabad which is 860 miles from her source. The place from which river Yamuna rises is also known as the Kalinda mount and therefore Yamuna is known as Kalindakanya or the daughter of the Kalinda mount. The waters of river Yamuna are slightly black or bluish in colour while those of river Ganga are white, and at Prayag where these two rivers meet one can easily distinguish the white and black waters of Ganga and Yamuna. The young days of Krishna were passed on the banks of river Yamuna, with which are associated his numerous sports. Kalindi is also the name of a wife of Krishna. Madhusudhana Saraswati in his famous commentary on *Bhagavad Gita* has stated in a verse: "Let some yogins visualise if they can the indescribable and the highest lustre, which is devoid of all qualities and action, through their controlled mind which constantly practises contemplation. But so far as we are concerned let *that lustre* be constantly gazed upon by us with a sense of eternal wonder — that Extraordinary Blue Lustre (i.e. Lord Krishna) which runs on the sandy banks of river Yamuna."

ध्यानाभ्यासवशीकृतेन मनसा तन्निर्गुणं निष्कियं
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमत्काराय भूयाच्चिरं
कालिन्दीपुलिनेषु यत् किमपि तन्नील महो धावति ॥

— Gudharthadipika 13-1.

91. SARASWATI

Saraswati was a great Vedic river and in the *Rigveda* we are told that this big river was flowing very rapidly and it started from the mountain and flowed right up to the sea. The meaning of the word Saraswati is "full of waters" or "full of lakes." Saraswati is described in the Vedic literature much more prominently than other rivers. According to Manu, the sacred land between the rivers Saraswati and Drishadvati was known as Brahmavarta. Kurukshetra was part of the Brahmavarta territory and Prithudaka or modern Pehoa situated on the bank of the river Saraswati was known as Brahmayoni. Numerous sacrifices were performed on the banks of rivers Saraswati and Drishadvati. Some scholars have tried to identify river Saraswati of the Vedic times with the river Sindhu. But that view is now rejected. River Saraswati is so described in the *Rigveda* as if she is not only a river and a deity but also the Goddess of Speech. She is called the inspirer of good and truthful words, and noble thoughts. From the times of Brahmanas it appears that this Vedic river Saraswati began to be described as disappearing in sands. There were numerous holy places on the banks of this great and holy river Saraswati. The source of this river is taken to be in Plaksha Prasravana in the Himalaya mountains, and the place where this river disappeared in sand is known as Vinasana. The entire region between Plaksha Prasravana and Vinasana was considered very sacred, fit for sacrifices and holy rites, and it was called the land fit for Saras-watasatra.

In the Puranic literature we have a description of river Saraswati given in a way which shows that one and the same river which had its rise from the Himalaya mountains got lost in the desert of Rajasthan, appeared from Mount Abu and once again disappeared in the desert of Cutch, reappeared in the jungle of Gir in Saurashtra and met the western ocean near Prabhasa.

Regarding the source of river Saraswati, it is stated that the river started from a Plaksha tree in the Himalayan mountain in the Sirmur Hills of the Siwalik range and it comes out in the plain in the Ambala District at Ad-Badri. This Plaksha Prasravana which is the source of the river Saraswati is considered as sacred as Gangotri and Jamnotri, and has become a place of pilgrimage. According to other versions, this river starts from either Brahmasaras or from Badarikasrama.

This river disappears in sand near the village called Chaulaur and again appears near Bhavanipur. Disappearing again at Balchhappar it reappears at Barakheda; it flows by the side of Pehoa and meets river Markanda. The joint stream is known by the name of Saraswati. It then meets river Ghaggar and then gets lost in the desert. River Saraswati is identified with Ghaggar. The river is called Saraswati perhaps because she formed herself into big lakes. And after the river is said to have disappeared at Vinasana, she did perhaps form several lakes near Kurukshetra.

Legend says that Brahma entrusted Saraswati with the task of throwing away the *Vadavanala* into the Western Sea. As the river hesitated to carry this fire of Vadava on the ground that she would be touching sinners on this earth, Brahma permitted her to go underground and to re-appear whenever the river felt exhausted. This appears to be an

allusion to the action of volcanic eruptions which disturbed the flow of a great and fast-moving river rising from Himalayas flowing for a long distance and reaching the Western Ocean. This also shows how the river disappeared. Legend says that out of all rivers she alone was entrusted with the task of carrying the *Vadavanala* and throwing it into the sea. This is the Puranic explanation to show that river Saraswati flowing continuously from the Himalayas to the Western Sea got broken up into several streams.

There are several other explanations also alluded to for the disappearance of river Saraswati. It is stated that the river became invisible because of the fear of Sudras and Abhiras. At another place it is stated that the river disappeared so that Nishadas might not see her. Another version says that Siva who had committed *Brahmahatya* wanted to take a bath in this river and in order to avoid him she disappeared. It is also said that Sage Utathya cursed her and therefore the river had to go to the *Marudesa* and become dry.

According to the *Vanaparva*, this river after it disappeared, once again appeared at three other places viz., *Chamasodbheda*, *Sivodbheda* and *Nagodbheda*.

According to *Padma Purana*, river Saraswati flowing near Kurukshetra is known as *Prachisaraswati*. In the *Skanda Purana*, *Prabhasakhanda*, river Saraswati is described as carrying the *Vadavanala* and starting from Himalaya mountains and coming to Kurukshetra, Virat, Pushkara, Arbhudarayana, Siddhapura, and Prabhasa. This river is said to consign the *Vadavanala* to the Western Ocean near Prabhasa. According to *Devibhagavata*, Saraswati, Ganga and Padma are described as the three wives of Vishnu and they are stated to have come down on earth in the form of

rivers, on account of their mutual quarrels and their cursing one another.

In the Puranas the places where river Saraswati disappeared are stated to be at Vinasana, Gopayana Mount, Kharjuravana and Jhillatirtha.

Legend says that Tara was the wife of Brihaspati. The Moon-God seduced her and carried her away. Brihaspati approached Indra for help while the Moon-God took shelter with Sukra and the Daityas. There was a terrible war between the Devas and the Daityas. Ultimately there was peace and Tara was restored to Brihaspati. After the war was over gods deposited their weapons in the *asrama* of Sage Dadhichi. Some time after the gods had left, Dadhichi desired to practise penance on the Himalaya mountains. He therefore washed the weapons and drank away the water by which the weapons were washed, thereby drinking up their power or the *astrasakti*. Later, Indra and other gods once again desired to have their weapons from Dadhichi, and demanded them from him. On Dadhichi stating the facts, Indra requested him to somehow help him in getting back the weapons. Dadhichi asked the gods to prepare weapons out of his own bones and then gave up his body for this purpose. Various weapons like Vajra and others were prepared out of his bones. Pippalada was the son of Dadhichi. When he heard that gods out of self-interest induced his father to give up his body, he became very angry. He went to Badarikasrama, performed severe penance and ultimately created from his thigh the Vadavanala which is also known as Aurvanala. This fire began to destroy the gods, daily eating one of them. Ultimately Vishnu intervened and on account of the persuasion of Vishnu, Vadavanala agreed to go to the ocean and drink only waters to

satisfy his hunger and thirst. But the question was who was to carry this Vadavanala to the ocean? It was insisted by the Vadavanala that only a virgin should carry him. Ultimately Brahma asked his virgin daughter Saraswati to carry this fire. She was encouraged by Ganga and other friends of hers. Saraswati therefore carried this Vadavanala in a golden jar, started from the Aurvngasrama and proceeded towards the ocean. She occasionally disappeared and went underground to avoid the contact of sinners but reappeared when she got exhausted in her journey.

Tirthas situated on the banks of river Saraswati are mentioned as if they were on one single river starting from Himalaya mountains and meeting the Western Ocean at Prabhasa, and that river as disappearing at several places. They are described in detail in the Prabhasa Khanda of *Skanda Purana*, the Salya Parva of *Mahabharata* which describes the pilgrimage of Baladeva, in the Srishti Khanda of *Padma Purana* and in the *Saraswathi Purana*. The first is the *asrama* of Pippalada, then come Plaksha Prasravana, Kedara, Gandharvakupa, Bhutiswara, Rudrakoti, Kurukshetra and the Gopayana Mount near Viratnagar. Then come Pushkara and Kharjuravana where river Saraswati appears by the name of Nanda, Gangodbeha, Matritirtha, Siddhavata, Khadiravana, Kritasmara and Agnitirtha near which Saraswati is said to consign Vadavanala into the Western Ocean.

Saraswati starts near Mount Abu on the Arasura Mount near the temple of Koteswara Mahadeva and as it does not meet the ocean and disappears in the desert of Cutch it is known as a Kumarika river. It is stated that one Antyana had performed a Satra of twelve years on the bank of river Saraswati. On the day of completion Saraswati

appeared before him incarnate and ultimately married him. Antyanara had a son, by name, Trasnu through Saraswati.

The waters of river Saraswati are inspiring. An atmosphere of learning is associated with her banks. Those who die in her waters go to heaven. At Prayag, Saraswati meets Ganga and Yamuna in a concealed form.

Even though Saraswati has been described as a river, she is also regarded as the Goddess of learning. She has a peacock or swan as her *vahana*. Several other *vahanas* are also mentioned in connection with her. She is white in complexion, putting on a white garment. She has four arms; she is also carrying a *veena* in one of her hands, suggesting thereby that she is not only the Goddess of learning but also of music and other arts. She is invoked like Lord Ganesa, at the beginning of every literary work, and the Upasana of Saraswati is believed to bring to the Sadhaka a floodlight of knowledge and learning.

92. GODAVARI

Godavari is one of the great rivers of India and runs for a length of about 900 miles in the southern part of the country. In greatness and importance it is considered only next to Ganga and Sindhu. It rises from a hill called Brahmagiri which is situated by the side of the village of Tryambak, about twenty miles from Nasik. This village of Tryambak situated in the Nasik District of the Bombay State contains one of the twelve famous Jyotirlingas of Siva, called Tryambakeswara. The source of river Godavari is only 50 miles away from the West Coast of India. Even though this river in its source is very near the Arabian Sea on the west, it moves in a south-easterly direction and meets the Bay of Bengal. Near its source there is a reservoir of water into which water is trickling down from the lips of an image. It is one of the seven sacred principal rivers of the Puranas—viz Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri. All of them are invoked to come and stay in the water-pot from which water is taken out for religious rites.

The word *Godavari* means the best of the givers of water, or the best of the rivers giving cows, or that river which was brought down by Sage Gautama to expiate for the sin of having killed a cow. Godavari is also referred to briefly as *Goda*. The legend of Sage Gautama is narrated in the *Brahmapurana* and the *Naradapurana*. Sage Gautama resided near Tryambak on the Brahmagiri hill. He was staying there with his wife Ahalya. It is said that for about twelve years no rains fell in this area. Sage Gautama per-

formed penance and propitiated Varuna who blessed him and gave him a pit from which he could get as much water as he liked. With the help of this inexhaustible pit, Gautama raised good crops for himself. Other sages staying nearby got jealous of Gautama, particularly because they had no water in their fields due to a severe famine. It is said that the sages arranged a big ruse. They propitiated [Ganesa and even though the latter was unwilling he was persuaded for the sake of fun to participate in the ruse. A cow was sent near the place which used to be the granary of Sage Gautama and when Gautama saw the cow spoiling the granary he picked up a bunch of *darbha* grass lying by its side and with the help of that bunch he tried to push aside the cow. On a mere touch of the *darbha* bunch that cow fell down as dead. On this event the Sages labelled Gautama as a cow-killer. He was asked to go out of his *asrama*, perform severe penance and bring down Ganga, so that his sin of having killed a cow might be removed after a bath in the river. Gautama went out of his *asrama* and propitiated Lord Siva, who being pleased brought down Ganga on the Brahmagiri hill to purify Sage Gautama. At the request of the Sage, Siva agreed to stay near the Brahmagiri hill in the form of Tryambakeswara Jyotirlinga. All gods, when requested by Gautama, promised to come there once in twelve years when Jupiter was in Leo. Gautama turned the course of the river with a blade of grass (*darbha*) and the place where he did so is called Kusavarta. As a matter of fact, Godavari is so much identified with Ganga that all Tirthas on Ganga like Gangadwara, Kusavarta, Bilvaka, Nila Parvata and Kanakhala are also said to exist on and around Godavari. As Gautama brought river Ganga in the form of Godavari, it is also known as Gautami, particularly on the Brahmagiri hill. In the *Bombay Gazetteer* Vol XVI at page

553 is recorded the Puranic version which states that the date of the descent of this river from the Brahmagiri hill was Saturday, the tenth day of the bright half of the month of Magha in the tortoise incarnation of Vishnu, during the era of King Mandhata, after two hundred thousand years of the Krita or the first cycle had elapsed. It is further stated that Siva was pleased to give to Gautama a part of his matted hair or *jata* containing Ganga water, and when Gautama sprinkled this water on the dead cow, the cow became alive, pardoned Gautama and disappeared. As the water of this river gave new life to the cow the river among other reasons is called *Goda* or *Godavari*. According to another version, river Godavari starts from a neighbouring hill called *Jataphatka*. This river is so much identified with Ganga that as a matter of fact it is known as Dakshina Ganga, and equally great religious sanctity is attached in having a bath in this river. Particularly those who are denied the happiness of children are recommended to have a bath in this river in order that their line may continue. The bath in this river is particularly holy when either the Sun or more particularly the Jupiter is in the sign of Leo. Marriages are usually not permitted when Jupiter is in Leo but this restriction does not apply to marriages performed on the bank of river Godavari.

After flowing for about 650 miles in the east and then in south-east direction it meets the Pranhita river which is the united stream of the waters of Wardha, Painganga and Wainganga. Thereafter it is joined by the Indravati river and further on by the Savari river. The bed of Godavari which after this Sangama is about $2\frac{1}{2}$ miles gets contracted to only about 200 yards while forcefully crossing the eastern ghats. Near Rajahmundry the river is once again two miles broad and further on it becomes four miles. There are

several islands in this river. At Dowlaiswaram the river is divided into two main streams called by the names of Gautami Godavari which is the eastern stream and Vasishta Godavari which is the western stream. The first stream passes by Yanam and enters the Bay of Bengal while the second stream enters the same sea at Narsapur.

According to tradition, Godavari is stated to divide itself into seven branches before it meets the sea and they are named after the seven rishis. Pilgrims are recommended to take a bath one after the other in all the seven branches meeting the sea. It is known as *Saptasagarayatra*, which is said to give an offspring to a childless person. These seven branches are named after sages Kasyapa, Atri, Gautama, Bharadwaja, Visvamitra, Jamadagni and Vasishta. Out of the seven, the branches connected with Bharadwaja, Visvamitra and Jamadagni are said not to exist any more but some pilgrims identify these old traditional sacred spots at certain definite places. The branch known as Vainateyam is also considered sacred. There are various sacred spots on the banks of river Godavari which are frequented by pilgrims. The first is near Tryambak which is the source of the river. Another important place is at Bhadrachalam about 100 miles from Rajahmundry. It is said that Rama crossed Godavari on his way to Lanka at Bhadrachalam. At this place there is an ancient temple of Rama. Then comes Rajahmundry and Kotipalli. Every thirteenth year the Pushkaram festival is held at this place when a bath in river Godavari is held as particularly sanctifying. In general, the waters of river Godavari are stated to have the medicinal properties of quenching thirst and curing leprosy, consumption, blood pressure and indigestion.

River Godavari is not mentioned in Vedic literature but there are numerous references to it in the Epic and Puranic literature. It is said to be 200 *yojanas* long, having three and a half crores of *tirthas* on its banks.

Godavari has a drainage basin of about 1,12,000 square miles. It has a wide alluvial delta before it meets the sea. This delta has been very useful for irrigation. At the head of the delta of Godavari, before it bifurcates into Gautami Godavari and Vasishtha Godavari, there has been constructed a great anicut or dam at Dowlaiswaram. This dam runs across the river and the proposal of its construction was put forward by Major Cotton in 1845 A.D. The whole delta has been irrigated with the help of canals following this dam. The Godavari delta system for irrigation was completed in 1890 A.D. at a cost of Rs. 227 lacs, irrigating an area of 1299 thousand acres. The Gunnavaram aqueduct has also helped irrigation and navigation.

Godavari has also been helpful in taking timber from one place to the other. Timber is floated on the waters of this river and carried to a distance of several miles.

The traditional seven streams of Godavari on the eastern coast which are named after ancient sages have legendary stories about every one of them. The first which is named as Kasyapa is also called Tulya because it is considered *tulya* or equal to the other six streams. The second is connected with sage Atri who is said to have performed a penance to acquire the position equal to that of Indra. Near the third stream sage Bharadwaja is stated to have performed penance to secure a good husband for his sister Revati. Revati was ugly in appearance. She was married to sage Kata and as this couple took a bath in this stream it is said that both of them acquired good looks.

The next stream is called Gautami. The wife of Sage Gautama who had illicit connection with Indra, was cursed by Sage Gautama and ultimately the curse was obviated on her becoming a stream and meeting the holy river Godavari. The other streams are similarly named after other sages.

Rama stayed in Panchavati near Nasik and spent a number of happy days on her banks in company of Sita and Lakshmana. Godavari also witnessed large kingdoms in Maharashtra and Andhra. It passes by the old town of Paithan, which for a number of years remained the cultural capital of South India. Pratishthana of Paithan was the capital according to tradition of the Satavahana kings. It remained for many centuries a centre of trade and also a centre of learning.

93. NARMADA

Narmada is one of the biggest rivers of India and in length and importance it is classed along with Ganga and Godavari. It starts from the Amarakantaka Hill on 22° 41' north and 81° 48' east. It flows for a distance of 801 miles and ultimately meets the Bay of Cambay near Broach. This river is not specifically mentioned in the Vedas. But it is very frequently mentioned in the *Mahabharata*, and the *Matsya*, *Padma*, *Kurma* and *Skanda* Puranas. According to one view, Narmada and Rewa are different rivers. Narmada starts from the Mekala mountain which is a part of the Riksha Parvata while Rewa starts from Amarakantaka in the Vindhya. According to *Amara Kosa*, Narmada is the same as Rewa and is also called Somodbhava and Mekala-Kanyaka. The *Satapathabrahmana* mentions one Revottaras. Whether Narmada and Rewa are one or different in their origin, one starting from Amarkantaka and the other from Mekala, both the streams merge into one and are indiscriminately described both as Rewa and Narmada. Amarkantaka is a hill about 3,000 ft. high and it is stated that at the source of Narmada, there are 10 crores of Tirthas. It is further stated that on the two banks of Narmada, the main Tirthas are as many as 400.

Narmada has been described as the best among the rivers, she having issued from the body of Rudra. It is said she is capable of purifying all creatures and even immoveables. River Ganga is said to be holy at Kanakhala, river Saraswati is similarly holy at Kurukshetra; while Narmada, whether she is flowing from a village or a forest, is said to be holy at all places. The water or river Saraswati

is said to purify a person in ten days, that of river Yamuna in seven days, while the water of river Ganga purifies a person immediately; but in the case of river Narmada a mere sight of the river even without a bath or a sip of her water is said to be purifying. Amarakantaka is described as part and parcel of the Kalinga country. Numerous sages have performed penance on her banks. Many perform the Parikramana of the river from its source to its Sangama with the sea. A self-controlled person who takes a bath in Narmada and fasts for one night is said to liberate his one hundred ancestors. She is stated to be 100 yojanas in length and 2 yojanas broad. Narmada is also called the daughter of the *pitris*, *shraddhas* performed on her banks are said to yield inexhaustible results. River Narmada is specially invoked for the cure of serpent-bites. The source of river Narmada on the Amarakantaka hill is also known for religious suicide. Those who voluntarily enter fire or water or fast unto death at this place are said to have liberated themselves. The tank from which the river issues at Amarakantaka is surrounded by several temples. The rivers Narmada, Sone and Mahanadi, all the three of them have their source on the plateau of Amarkantaka which has been a place of pilgrimage since time immemorial.

Narmada is called Narnados by Ptolemy and Namnados by the Periplus. Between Amarakantaka and Broach, the *Agni Kurma* and *Skanda* Puranas state that there are 60 crores and 60 thousand Tirthas but *Skanda* adds that in this Kali Yuga there are very few pratyaksha tirthas as men in this age are losing their spiritual strength.

It is said that Siva was once practising penance along with Uma on the Riksha mountain. Strenuous penance caused perspiration in the body of Siva from the moisture of which arose this river overflowing from this hill. The stream

assumed the form of a lady and propitiated Siva. Siva blessed her by stating that she would be holy and inexhaustible. It is for this reason that river Narmada is known by the name of Rudra-Kanya and Ayonija. Another reason is that this river born of the moisture of the perspiration of Siva assumed the form of a virgin and she deluded and ensnared by her excessively good looks, gods and demons alike. They began to move after her. Siva stated that only the strong and the lustrous among them would be able to have her. The gods and the demons were moving after this virgin and the moment they came near her she used to disappear. She was seen by them in a variety of forms and none could catch her. Her movements gave delight to Siva and it is said that she was called Narmada for this reason. Finally she came near Siva and those who were after her had to retire. Ultimately Siva gave this virgin in marriage to the Ocean. This river called Reva as she makes a lot of noise or as she hops. The word Amarakantaka is explained in this way. "Amaras" means gods and "Kata" means body. Narmada smilingly danced on the body of the gods. This mountain from which Narmada arose was surrounded by the bodies of gods and is therefore called Amarakantaka. Rivers Kapila, Visalya, Erandi, Ikshu Nadi and Kaveri merge into river Narmada. After issuing from its source at Amarakantaka, Narmada first falls at Kapiladhara in a descent of about 70 to 80 feet. Thereafter it passes from the rugged hills of Mandla. Near Jabalpur it makes a narrow loop and has a fall of 30 feet called Dhuvandhar. It then moves through the rocks of marble and flows in the western direction in the Narmada valley between the Vindhya and the satpura ranges. Many parts of the hills near the banks are covered with dense forests. The Narmada valley forms a fertile basin of alluvial land. The last 170 miles of the river flow through

the State of Bombay. Near Broach at the mouth of the river, this river becomes 17 miles broad. The tributaries of the river are Banjar in Mandla, Sher and Shakkar in Narsinghpur; Tava, Ganjal and Chota Tava in Hoshangabad districts and Hiran in Jabalpur district. Among the well-known spots on this river are Bheraghat, Omkara Mandhata, Barwani, Karnali, Sukla Tirtha, Broach, etc. About seven miles from Mortakka, in the island of Mandhata on the bank of river Narmada is situated the famous temple of Omkarnath which is worshipped as one of the 12 Jyotirlingas of Siva. It is stated that Emperor Mandhata of the Solar race in the Satya Yuga Worshipped Siva at this place. The island Mandhata is situated between rivers Narmada and Kaveri. This place is also known as Sivapuri. On the full moon day of Kartika every year there is a religious festival here. Legend says that there were two Sivalingas here, one of Omkareswara and the other of Amareswara. River Narmada is famous for the Banas of God Sankara. As a matter of fact, it is stated that there are as many Banas of Sankara in river Narmada as there are Kankaras or stones. Within a few miles from Omkarnath one gets in river Narmada Banas of Siva with signs of three eyes and a sacred thread. They are usually styled as Narmadeswara. Chandod and Karnali are places of pilgrimage. Near Chandod is the Or-sangam. River Or meets Narmada. It is stated that Sukadeva, son of Vyasa, when he was just a child, renounced the world. Vyasa, his father, ran after him to persuade him to come back. It is said that Vyasa performed penance near Chandod while Sukadeva was on the other bank. There is a temple of Vyasa about eight miles from Chandod in an island in Narmada. Nearby is the town of Berkal which was famous for Samvedi Brahmins. In the south of Vyasa temple there is a temple of Sukadeva Mahadeva and about 4 miles away

is the temple of Anasuya. On the other side is the town of Karnali which is well known for learned Vaidik Nagara Brahmins and Sanyasins. Further on, there is a temple of Kumbheswara Mahadeva and the temple of Saturn and people afflicted with the small and big Panoti of Saturn come here to propitiate Sani. Further east there is a temple of Surpanesvara, in the midst of a jungle, on the north bank of river Narmada. It is said by the Bhil population here that in this locality is sometimes seen the old Asvatthama of the Mahabharata fame who is considered one of the immortals. They add that as a jewel from his head was taken away to appease Draupadi whose sons he had killed when in sleep, bees are hovering over the wounded head of this Asvatthama. In the west, Sukla Tirtha is an important place of pilgrimage. Here there are three kundas of Kavi, Omkareswara and Sukla. On the full moon of Kartika, there is a religious festival here. About a mile from Sukla Tirtha is the famous Kabirvad in a small island. It is stated that Kabir planted here a wooden stick which he used as tooth brush and from this stick this huge Kabirvad has grown. Broach is situated about ten miles from Sukla Tirtha. It is stated to be the celebrated place where there was the Asrama of Sage Bhrigu. At Broach the Dasasva Medha Ovara (ghat) is considered specially holy. Near Broach is situated the Jamadagnya Tirtha where God Janardana is stated to have attained perfection.

Narmada has 35 Sangamas. The best is the Sangama of Reva with the sea.

Narmada has an estimated average annual flow of 32 million acre-feet. There had been no large project either on river Narmada or Tapti. The Kakrapara Project on the Tapti was the first major scheme. Narmada Valley and Ukai projects figure in the Second Five-Year plan.

94. KAVERI

Kaveri is a great river of South India. A number of places of pilgrimage declare her traditional sanctity. The river rises on the Brahmagiri hill in Coorg in Western Ghats at $12^{\circ} 35'$ North and $75^{\circ} 31'$ East. Just as Ganga is famous in the North, Kaveri is famous in the extreme South. It is also called Dakshina Ganga. Starting from Coorg it flows in a south-easterly direction through Mysore and the Tanjore district of Madras, ultimately meeting the Bay of Bengal. Its total length is 475 miles, and the drainage basin 28,000 sq. miles. The course of this river is tortuous; sometimes it passes like a small stream between two high rocks and at times it is about a mile broad. Again at other places she appears like a big sea. Sometimes she falls from a height of about 300 feet with formidable force. In the rainy season she rises about twenty to thirty feet. More than fifty streams and rivers merge into Kaveri. Numerous of her branches have been given different names. There is picturesque scenery and luxuriant vegetation on her banks and this river has been used for irrigation from very ancient times. About a crore of acres of land are benefited by the river and its canals. On her banks, from her source to her confluence with the sea are situated numerous flourishing towns, holy places for pilgrimage and also a number of small and big industrial centres. Once there was a very flourishing port at the place where Kaveri meets the sea. It was called Puhar, Kakandi, Kaverippumpattinam or Pattinam. It was the ancient capital of the Cholas on the seashore. Some scholars believe that it was this place which was called Khaberis Emporium by Ptolemy in the 1st century A.D. At this port

ships from distant places used to come. This port was submerged and at present there is a small village of Kaveri-pumpattianam. Many sages, saints, kings and poets were born on her banks and the river is regarded as the mother of South India.

Several legends are current about Kaveri. They are mainly recorded in the *Agneya* and *Skanda* Puranas. *Agneya* Purana records that in ancient times there was a king by name Kavera who performed severe penance. He propitiated Brahma who told him that as King Kavera had to wait for some time to get liberated, the King should better look after and keep as his ward Vishnu-Maya, the daughter of Brahma. The King did so. Vishnu Maya grew up at the house of the King and being a part incarnation of Vishnu, she also went to the Himalayas to perform penance. In the meantime, King Kavera was liberated as promised by Brahma. Vishnu-Maya propitiated Vishnu who asked her to assume two forms for the benefit of the people. In one form she was to become a river starting from the Sahya mountain. As she was the daughter of King Kavera, the river was called Kaveri. In her other form this Vishnu-Maya was to become Lopamudra, the wife of Sage Agastya. At this time Sage Agastya also was performing penance on the Himalayas. He was asked by Brahma to contact and get married to Lopamudra. Sage Agastya came down to Vishnu-Maya who had assumed the form of Lopamudra and married her. After some time Agastya came to know that there was scarcity of water in the South. So he asked Lopamudra to enter into his *kamandalu*, which she did, and he carried her to the South on the Sahyadri. On this portion of the mount even Brahma used to perform penance; therefore the hill was known as Brahmagiri. At this place Vishnu had as-

sumed the form of an *Amalaka* tree and Brahma had brought in his *Sankha* water from Kailasa from the Vraja river to worship Vishnu in his form of the *Amalaka* tree. This pure water from Kailasa was poured out by Brahma. At this time Agastya had placed his *kamandalu* on a big slab of stone and had gone for his bath. As God would have it, there were stormy winds, the *kamandalu* was overturned, and Vishnu-Maya, Lopamudra or Kaveri came out of it. Her waters mixed with the waters of Vraja brought by Brahma in his *Sankha* from Kailasa, and Kaveri thus became extremely holy. According to the version of *Skanda-purana*, the Vindhya mount was competing with the Sun. He grew taller and taller and thereby blocked the light and stood in the way of the sun and the stars. Ultimately Sage Agastya was requested to control Vindhya. Agastya agreed to do this and propitiated God Sankara. As desired by Agastya, God Sankara gave him the necessary power and also a continuous stream of water so that Agastya could perform his penance at any place. It is said that originally river Kaveri was flowing on the Kailasa mount but as ordered by God Siva, she entered the *kamandalu* of Agastya. Agastya came south from the Himalayas. On the way, Vindhya lay prostrated before this celebrated sage. The sage told him that as he wanted to go to the South with ease, Vindhya should not get up till Agastya came back. Vindhya obeyed and it is said that he is still lying low expecting Agastya to come back. Agastya came to the Sahya mountain and started performing penance. At that time one Asura named Surapadma had stopped all rains by his powers. Indra was worried and he requested Lord Ganesa to somehow see that there was plenty of water in the South. Ganesa assumed the form of a crow and over-turned the *kamandalu*

of Agastya on the Sahya mountain and thus Kaveri started flowing.

On account of these legends the source of Kaveri is also called *Amalakatirtha* or *Sankhatirtha*, because waters of Kaveri mixed with those of Vraja coming out of the *Sankha* of Brahma when Brahma poured out water to worship Vishnu in the form of the *Amalaka* tree.

Kaveri starts from Coorg from a small lake. There is an image of river Kaveri and this image is worshipped as Goddess. The river moves in a tortuous manner through the rocks. The first to meet Kaveri are the rivers Hemavati and Kanakavati. The source of river Kaveri is known as Talai-kaveri. The river is called the daughter of Coorg. In the month of Sravana there is a festival every year, and just as when giving a send-off to a daughter, parents and relatives give ornaments to her, similarly the religious-minded people throw some golden ornaments or some token money in the small lake at the source of the river Kaveri. The obvious simile is that river Kaveri, the daughter of Coorg, is given a send-off for going to the house of her husband, the Sea. The further part of the simile is that as this daughter was feeling lonely she was given the company of her two friends, Hemavati and Kanakavati. Hemavati meets Kaveri near Tiruppur while Kanakavati meets Kaveri at a place known as Bhagamandala. Further on, river Lakshmantirth meets Kaveri.

Mysore has received great benefit from Kaveri. As many as about fifteen bunds have been constructed over the river there; lakhs of acres of land have been irrigated thereby and the power generated has benefited industry in a number of industrial centres. The biggest bund in Mysore has given rise to the Krishnasagar Lake situated near Mysore.

The work was started in 1911 and completed in 1927. The bund is 8,600 feet long and 120 feet high. The Krishnasagar Lake is about 50 sq. miles. The river and her canals are not only utilised for the purpose of irrigation but the waters of the river are also used for generating power. One of the biggest centres for generating electricity is situated at Sivasamudram. It is about 35 miles north-east of Mysore. Near Sivasamudram is the Kaveri Falls Electric Power Station, beyond the Gagana Chukki Fall. Here Kaveri divides herself into two branches encircling the Sivasamudram island. On the right there is the Bar Chukki Fall and on the left there is the Gagana Chukki Fall. They fall from a height of about 320 feet. From the Gagana Chukki Fall, electricity is generated and supplied to the Kolar Gold Fields also. Numerous bunds have been constructed on the river Kaveri in the Madras State. The Mettur bund is very big. It is 5,300 feet long and 214 feet high, and the lake is about sixty square miles. The work was started in 1905 and completed in 1937. The hydro-electric plant feeds a very large area.

The idea of harnessing the river for purposes of canal irrigation is very ancient. It is said that in about the beginning of the Christian Era (150 to 180 A.D.) the famous Chola King Kari Kalan was ruling in the Kaveri country according to Sangam literature. His father died when he was young. He is also called Neelapada or Krishnapada. It is said that the original capital of the Cholas was at Uraiyur but that Kari Kalan established the city of Kaveripattanam and shifted his capital there. This was the same as Puhar. In the days of Kari Kalan the banks of the river had become soft and eroded. Kari Kalan raised the level of the banks of Kaveri from Srirangam to Puhar, a distance of about 100 miles. He also dug numerous canals and constructed bunds. The Sangam literature has repeatedly sung

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the glories of Kari Kalan for his works of public utility. In the 11 th century one of the Chola kings constructed a very big dam of unhewn stones, 1080 feet long and about 60 feet broad below the island of Srirangam to separate Kaveri from Coleroon and it known as the Grand Anicut.

The estimated average annual flow of river Kaveri is 12 million acre-feet and over 60 per cent of the waters are utilised for irrigation in Madras and Mysore.

The Gang and Hoysala Kingdoms of Mysore derived their strength from Kaveri. Their capital Srirangapattanam was situated on the bank of Kaveri. Kaveri also saw the expanse of the Vijayanagar Empire. Tippu Sultan had constructed a stone bridge on Kaveri in order that his army could march towards Delhi. The Chola Empire flourished on the bank of Kaveri. Kari Kalan had the banner with the sign of a tiger and is said to have fixed it on the Himalayas. In the ninth century Raja Rajan was an illustrious king and one of his titles was "Ponniyin Selvan" *i.e.* the beloved son of golden Kaveri.

River Kaveri has divided herself into two branches at three places and after forming these three islands she has three times united again these two branches into a single stream. In this way three islands have been formed in Kaveri and all the three are considered sacred. The first is called Adirangam, the second Madhyarangam and the third Antarangam or Srirangam. Srirangapattanam is at the Adirangam; the Madhyarangam is at Sivasamudram. The third, Antarangam or Srirangam, is considered the most sacred. In all the three there are temples and images of Bhagwan Narayana sleeping on the serpent Adisesha. Within a short distance of each of these temples there are also temples of Srinivasa. Just as there are such famous temples of Vishnu on the banks of Kaveri there are famous Saiva

tirthas also on her banks. Chidambaram is very well-known. The ancient temple of Jambukesvaram near Srirangam is also famous. Tanjore has the celebrated temple of Brihadisvara Mahadeva. Similarly there are famous Siva temples at Tiruvaiyaru, Kumbhakonam, Sirkali etc. At Tiruchirappalli there is a temple of Matribhutesvara. This city was also once a famous centre of Jainism.

Jnanasambandhar was born on the bank of Kaveri. The famous poet Kamban composed his Tamil *Ramayana* on the bank of Kaveri.

The cultural contribution of the South has derived in a very large measure its inspiration from Kaveri.

95. TAPI

River Tapi also called Tapti (Tapati), rises from the Vindhya mount. The portion from where it starts is called the Vindhya-pada or the Satpura range. It is also called Gonanagiri. The river flows westwards and falls into the Arabian Sea near Surat. It has a course of about 450 miles with a drainage area of about 30,000 miles. For about 150 miles it flows through the Satpura plateau. Then it passes through Khandesh flowing further west into Gujarat and passing through the Surat district.

The estimated average annual flow is 17 million acre feet.

The source of river Tapi is considered to be the holy tank of Moolatapi. (Mooltai), on the Satpura plateau. Its real source is pointed out at a spot about two miles away from Mooltai, on 21 ° 48' North and 78° 15' East. After flowing through the Betul district, the rocky gorge of the Satpura and the Narmada district, it opens out a few miles above the city of Burhanpur. River Purna flowing from the hills of Berar meets Tapi.

Some scholars have identified river Payoshni with the Purna river rising in Berar and falling into river Tapi. Puranas have mentioned Tapi and Payoshni separately.

The Tapi-mahatmya is considered to be a part of the Skanda purana. It has 73 Adhyayas and is printed along with the Bradhnapura (Survapurs or Surat) Mahatmya, containing eight more chapters (published in S. Y. 1988 by Ambalal Pandya in Sanskrit with the Gujarati Translation of Krishna Shankar Jyotishi, and printed at Surat). Verses

of the Skanda Purana quoted in the Tirthaprakasa of Viramitrodaya are found in this Tapi Mahatmya. In the Adiparva of the Mahabharata it is stated that Tapati was the daughter of the Sun-God, she was married to King Samvarana and that she gave birth to a son named Kuru. In the Bhagavata it is stated that Tapati was the daughter of Vivaswan (Surya) through his wife Chhaya. Chhaya also gave birth to Sanaischara or Saturn and Savarni Manu; the other wife of the Sun-God, namely Sanjna, gave birth to Vaivasvatamanu, the twins of Yama and Yami (Yamuna) and in the form of Vadava she also gave birth to the two Asvinikumaras. Kuru, the son of Tapati, became the founder of the Kuru race.

The Tirthaprakasa or Viramitrodaya, at page 544, while describing the Mahatmya of Tapi, states that this river is without an equal and is capable of destroying sins even by her mere *smarana*, apart from *snana*, *pana* or *darsana*. Those who give up their bodies on the bank of this river are stated to attain the highest *gati*. This river is called the daughter of Sun or Bhanuja. About 108 famous tirthas are mentioned on the banks of this river. The city of Burhanpur is situated on the right bank of river Tapti. It was founded in about 1400 A.D. by Nasir Khan Faruqi and named after the famous Shaikh Burhan-ud-din of Daulatabad. It was the headquarters of the Deccan Provinces of the Moghuls. The city of Bhusawal is about a mile from Tapi river. Near Bhusawal, at the meeting place of Purana and Tapi, is the famous old temple of Changadeva. This meeting of the two rivers is referred to by Abul Fazal as Jigartirth which is held sacred by the Hindus, and considered the most precious of the holy places. Prakasha is another holy place about twentyfive miles north-west of Dhulia and is situated on the Sangama of Tapi and her tributary. To the east of this town is the temple of Gau-

tameswara Mahadeva where a religious festival is held every twelve years when Jupiter is in the Simha Rasi i.e. Leo. Between the two rivers there is also the temple of Sangameshwara Mahadeva. There are several other ancient Tirthas mentioned in the Taptimahatmya which are situated on the bank of this river, e.g. the Dharieswara Tirtha in the village of Dharoli; Mukteswara in the village of Mota; Gautameswara in the town of Bahudhan, also called Bodhan; Koteswara in the village of Kamalej or Kamrej; Kshipravata in the village of Kholvan; Ambarisheswara in town of Abrama; Asvitirth at Ashvinikumar near Surat; Kantareswara in Katargam near Surat; Gupteshwara in the village of Phulpada near Surat; Varitapyatirtha in the village of Variyav; Rameswara at Ramanathghela near Surat; Darbheswara in the village of Narsana; Jaratkareswara in the village of Mora near Hazira and others.

River Tapi is stated to have her birth on the Ashadha Sukla seventh. Tapi was born according to the Tapimahatmya at midday to give Santi to Brahma. This day is observed as a day of great festival. Padmakaparva is considered very holy. Tapijanma was in the Padmakaparva (When the *saptami tithi* happened to be on a Sunday). As a matter of fact, the whole of the month of Ashadha is considered holy for snana, dana, sacrifice, penance etc. on the banks of river Tapi.

In the Sirpur taluka of West Khandesh district is situated Thalner on the bank of river Tapi. Its fort is considered as very historic. It was an old city referred to as early as in 1128 A.D. Bahudhan is situated in the Mandvi taluka of the Surat district and is a famous place of pilgrimage and a religious festival is held here every twelve years when Jupiter is in Leo. There is the temple of Gautameswara Mahadeva. Pilgrims from many parts of Gujarat take part in this festival. About two miles from Surat is the ancient

town of Rander situated on the right bank of the river Tapi. It is considered one of the oldest cities of South Gujarat. It is identified with Rahanhour and was referred to by A I Beruni as one of the capitals of Lata desa. It is stated that about 200 B.C. King Sampatti constructed four temples in Rander. It is also referred to by Barbosa. The ancient and historic city of Surat is situated on the southern bank of river Tapi. Ptolemy refers to the trade centre of Pulipula which is identified with Phulpada which is a holy place and part of the city of Surat. At Kamrej about thirteen miles east of Surat was an ancient Hindu fortress. In the plate of Sryasraya dated 691-692 A.D. a grant of a field is referred to in the Karmaneya Ahara *i.e.* the Kamrej district on Tapi, near Surat. Evidently, Kamrej was then a flourishing city. The sea port of Surat was situated at Suwali about twelve miles from Surat in the Olpad taluka on the mouth of river Tapi. It was very famous port particularly in the days of Moghuls and during the early days of European traders.

In 1949 A.D. the Government of Bombay started the work of the Kakrapar project to develop the regions of the lower Tapi valley. This project covers a network of canals of about 850 miles and will irrigate about 800 thousands acres of land in the Surat district. Even though a large quantity of water has been flowing from Tapi, not even one per cent of it was used in the past for purposes of irrigation. In order to utilise the huge overflow of the have workand also with view to control the floods which have worked havoc in the past, particularly in the city of Surat, the dam of Kakrapar has been built. It is 2039 feet long and fifty feet high. On account of this scheme it will now be possible to have two crops every year instead of

one. More land will come under cultivation. The weir at Kakrapur will irrigate an area of 5,62,000 acres.

In the Second Five Year Plan there is the Ukai Project which envisages the construction of a reservoir across Tapi at Ukai in the Songadh taluka. This storage of water is intended to supply water to 5,62,000 acres of land, planned in the Kakrapar project, and will also help new areas in Surat and Broach districts. The Ukai project will also generate hydro-electric power, and is one of the multipurpose projects. Various surveys were made in the past for utilising the waters of river Tapi but the first major project was that of Kakrapar. The city of Surat suffered on account of numerous floods of river Tapi year after year. The flood of 1837 A.D. worked a great havoc and a major part of the city was then under the flood waters. The two projects when completed will benefit southern Gujerat and reduce the possibilities of floods.

The Tapi-Sagara Sangama is a very holy spot near Hazira. On the new-moon day of the month of Margasirsha, a bath in this Sangama and the darsana of Nageswara and Jaratkareswara are specially recommended for abundant religious merit. Sage Jaratkaru, who was leading a celibate life, was desired by his ancestors to discharge his debt as a son by getting married and continuing their line. The sage obeyed his ancestors, married Jaratkanya near this Sangama and liberated his ancestors.

In the 1st chapter of the Tapi Mahatmya are mentioned 108 places of pilgrimages, all of them being temples of God Siva situated on the banks of Tapi. The second chapter gives 21 names of this river including Tapi, Tapini, Savitri, Naasatya, Amritasyandini, Sarpavisapaha, Taaraa, etc. This river is also called the daughter of the hills, the

Queen of forests. Gola, Kasyapi, Sena, Viraha etc., are the various tributaries meeting Tapi. *Dana* of Kumbha filled with water and accompanied with eatables, if given on the bank of river Tapi on Ashadha Sukla 7th, is said to yield huge religious merit. The Pauranic legend of the Tapi Mahatmya says that Rama established Rameswara linga at Ramnath Ghla near Surat, that the ocean came to Rama as a brahman for Dana, that Rama asked him to state what he wanted and the ocean said that Rama should not bathe in the Tapi-Sagara Sangama—as that would generate such religious merit that Rama would never be separated from Sita and the Deva Karya would in that event remain unfulfilled! Rama is said to have agreed not to bathe there and thereby fulfilled his destiny!

96. KRISHNA

River Krishna is mentioned in the old literature generally by the name of Krishnavenya or Krishnavena. It starts from near the plateau of Mahableswar. From the top of the Sahya mountain arise five rivers, all of them called Ganga. These five rivers are individually named as Krishna, Vena, Kakudmati, Savitri and Gayatri. Rivers Savitri and Gayatri combine with each other and meet the Arabian Sea near Bankot. Kakudmati is the same as Koyna. One Vena is usually identified with Penganga, which meets river Warda and the united stream known as Pranihita meets river Godavari. Venna or Vena meeting Krishna is the modern Yenna.

At certain places river Krishna and river Venya are mentioned separately. Sometimes they are treated as one.

All the rivers rising from the Sahya mount are said to destroy sins even if they are only remembered and out of the five rivers, Krishnavenya is considered the best. Sometimes Krishnavenya is taken to be the name of the river which flows after the confluence of Krishna and Venya. The two rivers Krishna and Venya (Yenna) meet at Mahuli which is about four miles from Satara. The *Mahableswara Mahatmya* mentions all these five rivers. River Krishna is one of the three great rivers of South India, the other two being Godavari and Kaveri. Like these two other rivers, Krishna also starts from the western side of India and flows towards the east, practically crossing the whole of the peninsula. It is true that in point of sanctity rivers Godavari and Kaveri are more frequently mentioned than river Krishna, but this river has the largest drainage area among the

three on account of the fact that Krishna is helped in this matter by her two great tributaries the Bhima and the Tungabhadra. The total length of river Krishna is 800 miles and the area of its catchment basin about 97,000 sq. miles. The estimated average annual flow of river Krishna is 50 million acre feet and before the five-year plans approximately 18 per cent of this flow was already utilised for purposes of irrigation. The goal of the Thungabhadra project is to further utilise six million acre feet. There are several other schemes for purposes of irrigation and power and they are under consideration.

River Krishna has its source in the Sahya mountain, a little north of Mahableswar at a spot which is about 40 miles from the Arabian Sea in 17.59N and 73.38E. Near Karad, in the Satara District, it is met by river Koyna, which starts from the western side of Mahableswar. At Sangli, river Krishna meets Varna. At Kurundwad it is met by Panchganga. In the Bijapur district Krishna is met by Ghatprabha and Malprabha. Near Raichur the river comes down from the Deccan tableland and within a distance of three miles the river falls down by about 400 feet. In the rainy season the water falls down with a great roar. First it is met by its big tributary Bhima, which flows through Ahmednagar, Poona and Sholapur and then it meets its second big tributary Tungabhadra running through Mysore. Near Wazirabad, Krishna is met by Musi on the banks of which stands Hyderabad. After entering the Eastern Ghats, river Krishna flows for about a hundred miles through the Andhra Pradesh. This river meets the sea principally by two mouths. At this place, river Krishna forms a wide alluvial delta. At Bezwada which is situated at the head of this delta, a great masonry dam has been constructed, and a network of canals takes the waters of this river all throughout the delta. At the place where the dam is con-

structed, the stream is flowing through a gap 1,300 yards wide. This place is about 45 miles from the sea. This dam was completed in 1854 A.D. It is 3,714' long and 20' high. The canals cover the whole of the delta and in the north they connect with the Godavari canal and in the south with the Buckingham canal. Parts of these canals are navigable also.

River Krishna is met by a number of big and small tributaries. The importance of Mahuli is due to the confluence of Krishna with Venya. River Chandrabhaga of Pandharpur merges into Bhima which then meets Krishna. Tunga near Sringeri meets river Bhadra. The joint Stream is known as Tungabhadra which ultimately meets Krishna. River Tungabhadra is very intimately connected with the past history of Karnatak; similarly Krishna along with Godavari is closely associated with Maharashtra. As a matter of fact, Krishna has developed the history and culture of Maharashtra, Mysore and Andhra.

River Krishna is known by the name of Krishnavena in the Puranas, Kanhapenna in the Jatakas and Kanhapemna in the Hathigumpha inscription of Kharavela.

River Bhima, also known as Bhimaratha, starts from the Sahya and this river, before it meets Krishna, is met by several streams like Ghod, Sina, Benathora, Nira and Man. Musi is the name given to the combined streams arising from the hilly area round about Hyderabad and the waters of Musi and Aler meet river Krishna. Rivers Tunga and Bhadra have their source in the Western Ghats near Mysore and their combined stream is known by the name of Tungabhadra. This combined stream meets river Krishna a little north of Nandikotkur in the Kurnool District.

The source of river Krishna is about 4,500 feet high and near that source stands an ancient temple of Mahadeva.

In this temple there is a small reservoir into which the waters of the stream fall from the mouth of a cow. This is known as the traditional source of river Krishna and it is regarded as a place of pilgrimage and as a holy spot. It is called Krishnabai. At Mahuli, where Yenna meets Krishna a fair is held five times in a year—in Kartika, Chaitra, Ashadha, and twice in Sravana.

Koyna rises from the Mahableswar plateau. During its first forty miles this river flows from a beautiful valley between the main line of the Sahyadri on the right and a branch of Sahyadri on the left. The Koyna project was included in the First Five-Year Plan and its construction was started in 1954. It is a multi-purpose project. The works are situated in the Helwak-Pophali area. They are by the side of the Karad-Chiplun road and are about 160 miles south of Bombay. River Koyna flowing in the Western Ghats has offered one of the most attractive sites for the development of cheap hydro-electric power and for providing storage for irrigation. The power-house and the transformer hall are located underground. The work in this project is divided into three stages. Forming part of the multi-purpose Koyna project, there is also the Koyna Sholapur transmission scheme.

In the first Five-Year Plan were included the two river valley projects on river Tungabhadra, which as stated earlier, is a tributary of Krishna. There is also the Nagarjun-sagar (Stage I) project on river Krishna in the Andhra State. River Tungabhadra flows through the regions of Rayalseema and Raichur. The average rainfall there is below 20 inches. The monsoon is irregular, and sometimes it fails altogether. To remedy the deficiency of water the Tungabhadra projects have been planned. They will develop irrigation and also generate power. This project will help the States of Andhra and Mysore. A dam about 170 feet

high is to be constructed across the river at Mallapuram and two canals will be taken from the river on both the banks; the left bank canal will be 127 miles and the right bank canal will be 217 miles. They will respectively irrigate 5.85 lakhs acres and 2.5 lakhs acres. They will also generate 1,08,000 K. W. of electricity. The main dam and some portions of the canals have already been completed. It has been estimated that when the whole project is completed it will yield 1,40,000 tons of food grains and 80,000 tons of commercial crop. The Bhadra project envisages a storage dam and reservoir at Lakkavalli irrigation canals on both banks of the river to irrigate 22,400 acres and power-houses to generate 33,000 K.W. of electricity. Bhadra as stated earlier, after meeting Tunga, is known as Tunga-bhadra.

When invaders attacked South India, the Princes north of Krishna failed to unite and offer resistance but those south of Krishna and Tungabhadra united under the leadership of Harihara and Bukka and Vijayanagar empire flourished thereafter for a few centuries.

The *stupas* at Amaravati, Jagayyapeta and Nagarjunakonda in the lower valley of the Krishna river are classed as belonging to a special school. The slim, lively and graceful figures are represented in all sorts of difficult poses and curves. Flowers, particularly lotuses, are considered to be of delicate workmanship in this school. Buddha is usually represented by a symbol.

97. MAHANADI

Mahanadi means the great river. It starts from near the village of Sihawa, which is situated in the south-east of the Raipur district. Its location is fixed at $20^{\circ}-90'$ North and $81^{\circ}-58'$ East. According to *Brahmandapurana*, it starts from the Pariyatra mount. Another tradition says that from the plateau of Amarakantaka three rivers are starting; one is Narmada which flows in the west through Gujarat and meeting the Arabian Sea; the other is the Mahanadi flowing through Utkala or Orissa and meeting the Bay of Bengal and the third is river Sona or Sonabhadra, which after a flow of about 500 miles meets river Ganga near Patna.

The Mahanadi starting from the Madhya Pradesh flows further through Orissa and has a total course of about 533 miles. Its catchment area is estimated at about 51,000 square miles. A great part of this river flows through the hills of Orissa and then it comes to the narrow coastal plain near Naraj. On observation it has been found that this river in times of flood has its maximum discharge near its mouth of about two million cubic feet a second. It is estimated to be as great or even greater than River Ganges; but this discharge comes down to only 1125 cubic feet a second during dry weather. For about eight months in a year this river moves like a narrow stream moving in sands.

The river rises from a small pool near Sihawa and turns to the north. It then passes through the district of Raipur. At Seorinarayan it meets river Seonath; thereafter the river flows in the east and passes through the district of Bilaspur. Here it meets two other tributaries namely

Jonk and Hasdo. It flows further through the Sambalpur district. Here it meets the Eeb, the Ong, and the Tel. The river becomes fairly large at this place. It is estimated that in times of flood, its width is more than one mile. After Sambalpur the river has to force her way through ridges. After reaching Dholpur the river flows further and pierces the eastern *ghats* by a gorge 40 miles in length. About 7 miles west of Cuttack the river pours down upon the Orissa delta. Here it comes from between two hills. It crosses the Cuttack district from west to east. Here it is divided into numerous branches. The river ultimately falls into the Bay of Bengal through several channels. The place where it meets the sea is called the False Point. It is situated 20°-18' North and 834°-48' East.

After entering the Cuttack district the Mahanadi puts forth a large stream called Katjuri which in its turn is divided into two streams. One of them is the southern stream called Koyakhai and it passes through the Puri district. Katjuri also throws out two branches known as the Great Devi and the Little Devi. Ultimately Katjuri meets the Bay of Bengal where it is called Jotdar. About ten miles from Cuttack starts the Paika branch of the Mahanadi. Ultimately after rejoining and separating from the parent river it finally meets the Mahanadi. The branch Virupa separates from the Mahanadi opposite the town of Cuttack. It moves in a northeastern direction and then joins river Brahmani, ultimately meeting the Bay of Bengal.

Another branch of Mahanadi is called the Chitartala. It is divided into two streams, Chitartala and Nun. The two streams rejoin under the name of Nun and fall into the estuary of the Mahanadi which then enters the Bay of Bengal.

The Mahanadi after collecting the drainage of about 45,000 square miles from the hilly country comes down to the plain a little above Cuttack. Here it forms a delta and from this place it sends out four big branches. The most easterly branch is called the Koyakhai and it supplies water to the Puri district. This Koyakhai divides itself into rivers, called Daya and Bhargavi. Daya flows into the Chilka. Bhargavi is divided into a number of small streams and channels. These channels try to force their way into the Bay of Bengal but they are very much obstructed in their effort. They, therefore, form themselves into huge lakes. One is the Sur lake and the other is the Chilka lake.

During the rainy season and the floods, the Orissa rivers carry so much of water that it was found that the branches and canals of the river were hardly adequate to carry and bear the huge volume of water. This has created a large problem for Orissa. In the past, large floods have taken human lives and destroyed property. The flood of 1866 A.D. has been vividly described by Hunter. In the district of Puri itself, from out of about 2,500 square miles 275 were submerged for 5 to 45 days. More than 4,12,000 people were driven out of their houses and were caught in the middle of an ocean. Starving colonies of men were perched on bamboos. The lowest money value of the damage done was estimated at £6,43,683. It has been further noted that this was by no means a singular flood and that in the flood in 1855 the inundation was deeper.

In the upper regions of the river the bed is sandy. After entering Sambalpur the river has to pass through several rocks. Before the construction of the railway, Mahanadi was the main outlet for the produce of the Sambalpur district. At the Baramul pass the river winds itself through beautifully wooded hills about 1,500 to 2,500 feet high.

Hunter says : " In going up the Mahanadi I noticed that each rocky islet, or wooded crag that rose from its banks, was crowned not, as upon the Rhine, by the castle of a noble, but by a temple to some God. Even foreigners feel that they are treading on hallowed ground." " This country is no fit subject for conquest or for schemes of human ambition," exclaimed the victorious General of Akbar in 1580 ; " It belongs to the Gods and from end to end is one region of pilgrimage." *Orissa*, Volume I : p. 83.

Mahanadi has the estimated average annual flow of 74 million acre feet. Only a small quantity of her waters was utilised for purposes of irrigation in the delta areas. The Hirakud project is the first major development project of this river. This project aims at utilising about 11 million acre feet of the water of this river. The river Mahanadi is described as highly notorious for its floods. The rich and fertile delta was visited by floods for about 39 times since about 1688 A.D. The question of controlling these floods of the river was long troubling the authorities and ultimately in April 1948 A.D. the Hirakud project was put forward.

This is a part of the comprehensive Mahanadi valley project and its aim is to fully harness the Mahanadi. The main features of this project are the construction of a dam and a reservoir at Hirakud which is situated nine miles upstream from the city of Sambalpur. At this place the river flows between hills on either side and the river stream is divided into two parts forming a small island known by the name of Hirakud.

The other aims of the project are to have a network of irrigation canals and construction of power-houses. On 13th January, 1957, the Prime Minister inaugurated the sixteen-mile-long Hirakud dam. It is considered the longest

in the world. It creates a lake which is twice the size of the lake created by Tungabhadra. Emphasis is laid on the irrigation and the flood-control aspect of this project. Much work has already been done and when the project is completed it will provide security to a very large part of Orissa from floods and famine. It will irrigate two million acres of land and generate 1,80,000 kilowatts of power.

98. SUTLEJ

River Sutlej is the ancient Vedic river Sutudri. It is one of the five rivers of Punjab. They were known as the Panchanada and this name has its modern equivalent in Punjab. The five Vedic rivers forming Panchanada were Sutudri, Vipas, Parushni, Asikni and Vitasta. The modern names of the five rivers are respectively Sutlej, Beas, Ravi, Chenab and Jhelum. These five rivers when united were known as the Panchanada and they combined with river Sindhu or Indus near Mithankot. The Saptasindhus are formed by the Indus, the aforesaid five rivers of Punjab and river Saraswati. In *Rig Veda*, 10-75-5, which is a hymn in praise of rivers, it is stated, "O Ganga, Yamuna, Saraswati, Sutudri, Parushni, river Marudvridha along with Asikni and river Arjikiya along with Vitasta and Sushoma ! Please accept our hymn and hear it." In *Rig Veda*, 3-33-1, it is stated, "Rivers Vipas (modern Beas) and Sutudri (modern Sutlej) issue forth from the plateau of mountains and are desirous of meeting the ocean. They are forcefully flowing like two mares running away from the stable and competing with each other. They are as white as two cows eager to lick the calf with their tongues; they are full of waters and with great speed they move forward to meet the ocean." Sayana derives the word Vipas as one digging up her own banks (Kulavipatana or Vipasana or Vimochana). He derived Sutudri as one running fast.

River sutlej is the most easterly river of Punjab. It has been identified as river Zaradros of Ptolemy and Arrian. In Vedic times this river was called as Sutudri but in the Epic period it was known as Satadru. The deri-

vation of the word Satadrau is given as "one flowing in a hundred channels".

The legend of Vasishtha and Viswamitra is stated in the Adiparva of the *Mahabharata* (Kumbakonam Edition, Chapters 191 to 193) and it incidentally explains the derivation of the river Satadru. Sage Viswamitra came to the hermitage of sage Vasishtha. The latter received him with hospitality. Viswamitra saw the wonderful cow of Vasishtha and demanded it from him. As Vasishtha did not part with the cow, the latter forcibly took her away. Vasishtha's cow Nandini became angry, created several warriors and defeated Viswamitra. Viswamitra thereupon practised great penance and ultimately became a Brahmarishi. While narrating this story of Viswamitra and Vasishtha, the Gandharva tells incidentally to Arjuna that there was a king by name Kalmashapada of the Ikshvaku race. Once he went to the forest for hunting. There he saw Sakti, the eldest son of Vasishtha. King Kalmashapada asked Sakti to move aside and give him passage; while Sakti insisted that the king should give passage to him. Kalmashapada became blind with anger and attacked Sakti like a demon. Sakti cursed the King by saying that as he was attacking a sage like a demon, the king would be demonlike and an eater of man. Viswamitra who came to know about this took advantage of this situation and ultimately saw that this Kalmashapada who was cursed to eat men ate away Sakti himself and all other sons of Vasishtha. When Vasishtha came to know that all his sons were devoured by the man-eater Kalmashapada, he became very sorry but he did not think of taking any revenge on Viswamitra. On the other hand, he thought of putting an end to his own life in sorrow. For this purpose he jumped from the Merukuta, entered fire and dropped himself into the ocean after tying a heavy stone on his neck but on all

the three occasions he was saved. Ultimately he tied himself with various *pasas* and threw himself into the waters of Vipas. This river, instead of drowning him, removed his *pasas* and brought him safely on the bank. It was on this account that this river became known as Vipas or the remover of the *pasas* of Vasishtha. Not satisfied with this Sage Vasishtha came to river Haimavati which is the same as Sutlej. It has been described in the *Mahabharata* as full of fierce crocodiles. As soon as Vasishtha entered the waters of river Sutlej or Haimavati, this river ran away into 100 channels from Vasistha and thus saved him. The *Mahabharata* says that it was on this account that the river was known as Satadru or running down in 100 channels.

In the classical literature this river is more commonly known as Satadru. The Greek equivalent of this river is Hupanis or Huphasis. When Alexander came to India, this river became the limit of his march.

River Sutlej has its source in the western part of the Manasarovar Lakes in Tibet at a height of about 15,200 feet, on 30°-20' North and 80°-25" East. The river then flows in a northwestern direction on the southern slopes of the Kailasa mount at a height of about 10,000 feet. Moving further southwest it comes to the Kannawar valley through which it flows for about 80 miles. It pierces the Siwaliks at Rupar. It meets Chenab at Madwala and joins Indus near Mithankot. Its total length is about 900 miles. The Sirhind canal starts at Rupar and irrigates large areas of Ludhiana and Ferozepore districts. After it meets river Beas, the Upper Sutlej canals start and they irrigate Lahore and Montgomery districts. The lower [Sutlej] canals irrigate the Multan district. It has been noted that this river has changed its course several times. In the time of Arrian, Sutlej was flowing independently into the Rann of Cutch.

In about 1000 A.D., it was a tributary of Hakra. It is stated that Sutlej is the river of the Indian desert which made Bikaner and Sind a smiling garden. In 1245 A.D., Sutlej moved northwards and this forced the people to migrate to the Indus valley. In 1796 A.D., Sutlej finally left Ghaggar and joined Beas. Hakra is identified with Ghaggar. This is interpreted by Pargiter to mean that formerly river Sutlej flowed along the dry bed which is now called Hakra or Ghaggar.

Yaska's *Nirukta* refers to Satadru in 9-26. *Bhagavata* refers to it in 5-1-18. Amarakosha says that Sutudri is the same as Satadru.

River Sutlej is considered so capricious in its movements that it has been observed that sometimes clusters of villages are one week on the right bank and the next week on the left bank. During the rains the river is broad, deep and very rapid.

The rise of the river is from the adjacent and twin holy lakes of Manasarovar and Ravanahrida or the Rakshasatal. It is stated that Ravana propitiated Lord Sankara while standing in this Ravanahrida. In the plateau of Tibet are situated these two lakes. Manasarovar is considered very holy and is one of the 51 Sakti pithas. It is stated that the right palm of the Goddess fell in this lake. About 20 miles from Manasarovar is the famous Kailasa Mount. Pilgrims visit Manasarovar and make a circumambulation of 32 miles around the Kailasa. Its shape is like Siva linga. This circumambulation is usually done in three days. The height of Kailasa is 19,000 feet above the sea-level.

The united stream of Sutlej and Beas from their junction at Endreesa up to their meeting the Chenab is called Ghaggar or Ghara. It is also called Nai.

Agriculture depends on irrigation in Punjab, Rajasthan and Delhi, as the rainfall there is meagre. The best part of the existing canals of Sutlej went over in partition to Pakistan. To meet the requirements of the above mentioned States the famous Bhakra-Nangal project has been undertaken. This is the largest and costliest multipurpose project of India. River Sutlej which starts from Manasarovar has many narrow and steep gorges in the upper part of its flow. One such gorge is situated in Bhakra. Here the river comes out of the Siwalik range. One of the highest concrete dams in the world is being constructed here. Another dam nine miles downstream is constructed at Nangal. There will be a series of power stations and numerous irrigation canals. The Nangal Dam is already complete. The Bhakra dam when completed will be 680 feet high and it will be the second highest in the world. On completion, the canal system will irrigate 36 lakhs of acres in Punjab and Rajasthan and will generate 4 lakhs of Kilowatts of power. It will supply electricity to more than seventy towns. Already many miles of irrigation canals have been completed and the power houses constructed so far have started supplying electricity to many parts of Punjab and Delhi.

Shams-i-Siraj Afif mentions two streams which were excavated under the orders of Firuz one from Sutlej and the other from Jumna. Yahiya, an inhabitant of Sirhind, mentions that four canals were constructed during this regime, one of them being from Sutlej to Ghaggar. After the death of Guru Gobind Singh in 1708 A.D. the Sikhs under the leadership of Banda captured the country between Sutlej and Jumna. By the 19th century the British became the paramount power in India and their dominions extended from the Himalayas to Cape Comorin and from "Sutlej

to Brahmaputra". By 1824 A.D. the largest part of the Indus valley was under Ranjit Singh's dominion. The decisive battle between the Sikhs and the British took place at Sobraon on the Sutlej in 1846 A.D. It has been observed that the uprising of 1857 A.D. was due to the introduction of the Enfield Rifle, the cartridges for which were greased with animal fat. Embers of discontent were already there but this illconsidered measure supplied the spark and the whole country "from the Sutlej to the Narmada" was ablaze.

Rupar is situated on the bank of Sutlej and is 60 miles north of Ambala. Recent excavations at Rupar have revealed continuous occupation of this region from the time of Harappa to the present times. The materials collected show that the entire region in the neighbourhood had a similar sequence of occupations. The lowest settlement shows the Harappa ware, inscribed steatite seal, bronze implements, terracotta cakes etc. and goes back as far as 2000 to 1400 B.C. Above it is the settlement of painted grey ware of 1000 to 700 B.C. The third settlement shows N.B.P. ware, punch-marked coins, inscribed seal and iron and copper implements and is assigned to 600 to 200 B.C. The fourth settlement with terracottas of the Sunga period, gold coin of Chandragupta I and coins of Vasudeva etc., belongs to 200 B.C. to 600 A.D. The next occupation is of the 9th century A.D. The modern town is the sixth occupation.

There is thus concrete archaeological evidence to show that the Sutlej along with other ancient rivers has seen layers of civilizations, one after the other—the proof positive being the various layers of occupations at Rupar and other sites.

99 DAMODAR

River Damodar is one of the eastern tributaries of Ganga. It flows through the State of Bihar and West Bengal. It has its source in the Chhota Nagpur water-shed which is situated $23^{\circ}-37'$ North and $84^{\circ}-47'$ East. After flowing for about 368 miles, this river ultimately empties itself into river Hooghly, in $22^{\circ}-17'$ North and $88^{\circ}-5'$ East at a place called James and Mary Sands. In its upper reaches, it is joined by two major tributaries, the Barakar and the Konar.

At its source, the river forms a fork with two prongs. The southern prong is believed to be the real source of the river, and is situated in the Palamau district. The northern prong is called Garhi. These two prongs unite in the Hazaribagh district. From here it flows eastward in the Manbhum district, and receives river Barakar which is its major tributary. Then it turns southeast, subsequently entering the Burdwan district. The river passes not far away from the Burdwan town which is situated on the Banka river. River Banka is a tributary of river Khari, and the combined stream ultimately meets river Bhagirathi.

Damodar then passes on further to the Burdwan district and the Hooghly district. Before it enters the Hooghly district, this river starts forming a delta. It throws off a number of distributaries. The river passes through Raniganj, Andal, Kasba, Gohagram, Gopalpur, Jamalpur, Salimabad, etc. Salimabad is situated at the confluence of river Kana with Damodar. Kana is the principal offshoot of Damodar. In the Hazaribagh district the river flows at a height of about 1,300 feet from the sea level, but after

a further flow of about 93 miles, it retains a height of only 582 feet. The river brings down from its upper flow a large quantity of silt but its flow in Bihar is through a region which is barren. However the region is rich in minerals. As the river flows through an area which is lacking in vegetation, much of the rain water is not retained by the soil; as a result thereof, a large volume of water is wasted. In summer, river Damodar was navigable only for a short distance in the Howrah district. In the rainy season it was navigable through small boats up to its confluence with river Barakar.

This river was used for carrying coal from the Raniganj mines to Calcutta via the Hooghly river through small boats.

As most of the rain water was not absorbed by the soil and had to be carried by the river, this river collected a large volume of rain water from the hills and plateau and by the time it reached its lower part, it caused sudden and heavy floods in the rainy season. This resulted in extensive damage particularly in the regions of West Bengal. It has been recorded that in the year 1770 A. D. the whole of the town of Burdwan was practically destroyed by a large flood of this river, causing very heavy damage to property, and also loss of life. Similarly, there were heavy floods in 1823 A.D. and 1855 A.D. The headwave of the river when it was in flood was sometimes as high as five feet. It has been also recorded that the floods of this river particularly during the 18th century created a passage in the south. The river has changed its course and this has also resulted in heavy damage.

Flood control is, therefore, one of the major problems of river Damodar. Of course, it has been noted that these floods have also done some good inasmuch as they have

brought precious silt over the fields. But as they cause damage to life and property, ways and means of controlling the flood calamity were constantly being thought of by the authorities. Even though embankments were constructed on the two banks of the river there were frequent breaches on account of heavy floods. Moreover, some of the embankments were removed because it was found impossible to maintain them.

Apart from floods it was also necessary to provide facilities for irrigation, navigation, power generation and checking of soil erosion.

For all these purposes a decision was taken in 1946 A.D. to make use of this river on the lines of the Tennessee Valley Authority of the U.S.A. In 1948, the Damodar Valley Corporation Act was passed, and the Damodar Valley Corporation was formed to carry out the multipurpose project. This project is a joint venture of the West Bengal, Bihar and the Central Governments. It is estimated to cost Rs. 103,79 crores. It will have eight storage dams with hydro-electric installations. It will also have a very big thermal power station, an irrigation barrage with canals and distributaries, and a very big power transmission grid. When completed, the project will irrigate an area of 10,44,000 acres. It will generate 2,50,000 KW of thermal and hydroelectric power. It will also provide irrigation canals of about 85 miles which can be used for navigation, and these canals will provide a second route for transport between Raniganj coal-fields and Calcutta. It is estimated that the project will bring in an additional income of Rs. 6 crores to the agriculturists. It will develop the entire basin of the river including the valleys, the land, the forests and the mineral resources. The heavy floods will be checked and there will be water in the river throughout the year.

During the First Five-Year Plan the construction of the dams at Tilaiya and Konar was completed. The Tilaiya reservoir was filled for the sixth year in succession till 1958. The irrigation barrage at Durgapur in West Bengal and the thermal power-station at Bokharo in Bihar have also been completed. The Bokharo thermal power-station is one of the biggest in the world. The Maithon Dam is one of the major dams of the Damodar Valley Project, and it was completed in 1957 and was inaugurated by the Prime Minister on the 22nd September 1957. Out of the three generating units of the Maithon Hydel Power House the first was put into operation on the 30th October 1957. The Maithon reservoir has been filled for the second time in 1958. The Panchet Hill Dam and the power-station are under construction.

Wilford had identified river Damodar as the Andomatis of Arrian. This river is greatly venerated by the Santals who regard the region between Damodar and Kasai as their fatherland. The remnants of the burnt bodies of the dead are consigned to the river and this act is considered to be highly meritorious. They call this river the sea.

The Eden canal of river Damodar was constructed in 1881 A.D.

100. SARAYU

River Ganga after it issues from the Himalayas near Gangotri at a height of about 13,000 feet flows through the Sivalik range, comes to the plains and turns to the east taking a great arch; then it flows through the States of Uttar Pradesh and Bihar. While it is flowing in this way in the eastern direction, Ganga receives as its major tributaries rivers Yamuna, Gomti, Gogra, Sarda, Gandak, Sone and Kosi. From Bihar, Ganga flows through West Bengal and is then divided into its various branches before meeting the sea.

Gogra or Ghogra or Gharghara is a great river of Oudh in Uttar Pradesh. It flows in a southeastern direction. The main stream of the river is made up of several sub-rivers namely Chauka, U1, Dahawat, Suheli, Kauriala, Girwa and Sarayu. These branches spread out like a fan.

River Sarayu rises in the mountains of Kumaon or Kumayun and after it joins the *Kali nadi* the joint stream is called the *Sarayu or Gagra or Deva*.

The Ramayana says that the city of Ayodhya is situated on the bank of the Sarayu. According to Mahabharata *Anusasana Parva*, river Sarayu arises from the *Manasarovara*.

Sarayu is a vedic river, and it is mentioned three times in the Rig-Veda. It is said that Yadus and Turvasas crossed this river Sarayu and defeated Chitraratha and Arna. In one passage of the Rig-Veda, rivers Saraswati, Sarayu and Sindhu are mentioned together. In another passage of the Rig-Veda Sarayu is mentioned along with Rasa, Anitabha-

and Kubha. In the Vedic literature Sarayu is spelt with a short 'u' at the end while in classical Sanskrit it is written with a long 'u', or with the initial 'S' Talavya. There is some difference of opinion regarding the location of this Vedic river Sarayu. Zimmer says that Sarayu was in Punjab. Some identify it with Krumu while others with the combined stream of Sutudri and Vipas. But most of the scholars have agreed in holding that the Vedic river Sarayu is the same as modern Sarayu or Sarju in Oudh. It is a tributary joining the Gogra river in its upper course. The name Sarayu is applied to river Gogra itself below Bahramghat. One branch of Gogra in its lower course is called *Chhoti Sarju*.

It is stated that river Sarayu arises from the *Manasarovara* which is situated at the foot of the Vaidyuta hill (Vaidyutagiri). The water of river Sarayu is called *Saravam Udakam*. In Buddhist literature, particularly in the *Chulavagga*, Sarayu is described as one of the five great rivers of India. In "*Questions of Milinda*" Sarayu is described as one of the ten great rivers of India. In Buddhist literature Sarayu is described as Sarabhu and it is the same as Sarabos of Ptolemy.

River Gogra is a feeder of river Ganga.

In Rig Veda (10-64-9) twentyone rivers are invited to the Yajna. They also include river Sarayu. They are called divine mothers and inspirers. Their waters are described as milk, butter and honey. In Mahabharata, Sabha Parva 9th Adhyaya, the Sabha of Varuna is described. It is stated that the oceans and various rivers worship God Varuna, and along with several other rivers, river Sarayu is mentioned in Verse No. 26. In Sabhaparva, Chapter XX, Lord Krishna is described as moving along with Bhima and Arjuna towards the capital of Jarasandha; in verse 28 they

are described as having crossed river Sarayu. They cross this river, see the country of the eastern Kosalas and also pass by the city of Mithila and rivers Mala and Charmanvati. In Bhishmaparva, Chapter IX, different rivers and mountains of India are described in detail and in verse 19, Sarayu is mentioned along with several other rivers.

In the *Tirthaprakasha* of *Viramitrodaya*, the *mahatmya* of Sarayu as stated in the *skanda* is described on pages 500 to 502. Her waters are described as holy. Her source is mentioned in the Manasa lake and she joins the river Gharghara (Gogra). There were many hermitages of sages on her banks. She is described as having issued from the left thumb of Vishnu. A mere bath in her waters is stated to destroy the sin equivalent to that of *brahmahatya*. One is asked to bathe in the water of Sarayu with pure mind and have the *darsana* of *Dharmahari*. One must make a gift of *anna*, perform *homa* and *japa* and feed brahmins. One is asked to have the *yatra* of *tirthas* situated at Ayodhya on the bank of Sarayu. A bath in the sangama of Sarayu is described as highly meritorious. Various *tirthas* are mentioned like Brahmakunda, Chakratirtha, Gopratarā and Swargadwara. The *yatra* at these places on the Ekadasi day is specially meritorious. The sangama of Sarayu with the main stream of Gharghara is considered highly rewarding. Kalidasa in his *Raghuvamsa* VIII-95 says that King Aja gave up his body at the confluence of river Sarayu with river Ganga near Chupra in Bihar. In *Raghuvamsa* IX-20 it is stated that King Dasaratha who placed aside his crown when he was performing sacrifices and who had collected wealth from all over the world had beautified the banks of rivers Sarayu and Tamasa with high columns of gold. In Canto XIII Verses 60 to 63 Sarayu is again described. The source of river Sarayu was in Manasarovara where wives of Yakshas were bathing. Waters of river Sa-

rayu were flowing by the side of Ayodhya, the capital of Ikshvaku kings who had fixed *Yupas* of numerous sacrifices on the bank of this river and who were taking their Avabhritha bath after the completion of these horse sacrifices. This river Sarayu was like the common mother of the rulers of *Uttara Kosalas* to whom the bank of this river was like a lap and whose waters were like the mother's milk. Rama says that river Sarayu was feeling pangs of separation from King Dasaratha like his own mother Kausalya and was welcoming him who had been staying away for long with hands of ripples accompanied by cool winds. Verse 30-XIV mentions that it was a pleasure to see the Rajamarga of Ayodhya full of wealth, river Sarayu with boats moving in her waters and the gardens visited by gay citizens of Ayodhya. Verse 40-XIX says that river Sarayu could be seen from the gallery of royal palaces with swans on her sandy banks.

In *Ramayana* Balakanda Chapter XXIV Rama is described as coming along with Visvamitra towards the bank of Sarayu. They take a boat and come in the middle of the river. Rama hears the big sound of the flowing river, and questioned by him, Visvamitra describes river Sarayu to Rama. Brahma had created the *Manasa saras* on the *Kailas parvata*. River sarayu issued from that lake and she flows by the city of Ayodhya. That river making a great sound while flowing moves towards river Ganga. Visvamitra asks Rama to salute the river and Rama does accordingly. In *Ayodhyakanda* Chapter 49 is described the further passages about Rama in his forest yatra and in verse 14 Rama says, "When shall I be united with my father and mother (on my return back from the forest) for hunting in the forest full of flowers on the banks of Sarayu?"

Ayodhya was established by King Manu himself on the bank of Sarayu and this city was described as twelve yojanas in length and three yojanas in breadth. It was a capital of the kings of the Solar race. Ayodhya is one of the seven sacred cities of which a yatra has been prescribed. It is also one of the sacred places of Buddhism. Buddha stayed here for six chaturmasas. Ayodhya is a sacred place of the Jains also. Several Tirthankaras like Adinath (I) Ajitanath (II) Abhinandanath (IV) Sumatinath (V) and Anantanath (XIV) were born in this city.

101. SON

River Son or Sone starts from the Amarakantaka plateau in the Maikala mountain in Gondwana. It is one of the big rivers of North India and is one of the principal tributaries of river Ganga. Along with river Son, river Narmada also rises from the Amarakantaka hill. As a matter of fact, one of the names of river Narmada is Mekalakanyaka. Amarakantaka is mentioned as a very sacred spot where numerous *tirthas* abide and it is considered very holy and efficacious for the purpose of performing *sraddhas*. The Amarakantaka hill is situated $22^{\circ} 42'$ North and $82^{\circ} 4'$ East. River Son first flows in the north and then to the east and ultimately meets river Ganga near Patna, about 10 miles above Dinapore. It has a course of about 487 miles. It has been observed that the spot where this river meets Ganga has somewhat changed during the several centuries. It is stated that river Son originally joined river Ganga at Maner near Bankipore. Rivers Son and Sarayu both meet river Ganga from opposite sides within a very short distance. At one time river Son was flowing by the side of Rajagriha or Girivraja, the capital of Magadha. In Balakanda of *Ramayana* (Chapter 32 verses 7 to 10) Girivraja is described as the city of Vasumati established by one king called Vasu. It was surrounded by five hills and it is stated that the river Sumagadhi or Magadhi, which flowed by the side of Girivraja and which is referred to in the *Ramayana*, is the same as river Son. River Son has been referred to in many Puranas as a big river. The source of this river is also stated to be the mountain range known as *Riksha parvata*. This mountain has been identified with the eastern part of the Vindhya range. It extends from the

plateau of Amarakantaka right up to the Bay of Bengal and from this plateau three rivers have their source *viz.*, Narmada, Son and Mahanadi. River Suktimati and several other rivers also are stated to rise from the *Riksha parvata* according to Markandeya and other Puranas.

River Son is also referred to as Sonabhadra. It is called *Nadu* in masculine and not *Nadi* in feminine. There are seven rivers which are called *Nadas* in masculine. They are Sona, Sindu, Hiranya, Koka, Lauhitya (Brahmaputra), Gharghara, and Satadru. All of them are stated to be very sacred. It is said that one performing *sandhya* on the banks of river Sona is emancipated or attains heaven and the merit is even capable of removing the sin of Brahmahatya. River Son in masculine is also referred to by Kalidasa in his *Raghuvamsa* (Canto VII-36). There it is stated that Prince Aja ordered his father's Minister to guard Indumati with the help of his army and then Prince Aja proceeded to stop the army of his opponents just as river Son full of rising waves is proceeding to stop the flow of river Ganga. Here Kalidasa refers to the *sangama* of Sona and Ganga. Kalidasa also refers to Pushpapura or Pataliputra (which was situated on the banks of Sona) in *Raghuvamsa* VI-24 where it is stated "O, Princess! If you desire to marry this Parantapa, the worthy king of Magadha, then you will enter the capital of Magadha and will give delight to the eyes of ladies of that city sitting in the balconies of palaces to see you".

The source of river Son is also described as Sona Munda. It is situated between Pendra and Kenda.

It is stated that rivers Son and Narmada came out from the two tears dropped by Brahma on the two sides of the Amarakantaka plateau. After moving further from this source, this river flows in northeasterly direction through

the districts of Jabalpur, Baghelkhand, Mirzapur and Shahabad. In Central India, river Son is met by three principal tributaries; the first is river Johilla which meets Son on the left side. Johilla also has its rise in the Amarakantaka hill and it joins Son near Barawalu village. River Banas and river Gopat join Son on the right bank. In the Mirzapur district the river flows through a valley when is about 8 or 9 miles broad and here Son is met by its two other tributaries, the Rihand and Kanahar.

In the first Five-Year Plan is included the Rihand project which is expected to generate about 2,40,000 kilowatts of electric power. It will be used for developing agriculture and industry in eastern U.P., western part of Bihar and some parts of Vindya Pradesh and Madhya Pradesh.

River Son becomes a shallow stream in the dry season and one can cross it even on foot, but during the rainy season the river flows with great speed and carries a large volume of water. It is estimated that the rainfall of about 21,300 square miles go into this river and this naturally causes heavy floods. The irrigation system in Bihar is known as the Son Canals. Irrigation works have been constructed in the districts of Shahabad, Gaya, Patna, etc., and water is supplied to the canals from an anicut across the river constructed near Dehri.

Visvamitra and Rama are described by Valmiki at having crossed Son and Rama states that river Son is full of deep and pure waters and has sandy banks.

River Son is known by the name of Hiranyavaha. It is called Soa by Ptolemy, Sonas by Arrian and is the same as Erannaboas of the Greeks. It is also sometimes called Sonaa and it has been identified with Magadhi and Sumagadhi mentioned in the Balakanda of *Ramayana*. The town

of Sonpur is believed to be on river Son according to one view and according to another on the junction of rivers Gandak and Mahi. At the latter place, there is a temple of Hariharnath Mahadev and it is stated that Rama when he went to Mithila had stopped here. Sonpur is believed according to tradition to be the place where took place the famous fight between Graha (alligator) and Gajendra (the elephant). This fight is described in great detail in Bhagavata Skandha VIII, Chapters 2 and 3. In 28 famous verses the elephant sings the glory of the Lord who ultimately liberates him. River Son, which was called Hiranyavaha, is referred to by Arrian and Megasthenes as Erannaboas and the reason why it is connected with Hiranya or gold is stated to be this. It had sands of red gold colour conspicuously visible on its banks particularly during the rainy season. Another explanation is that in ancient times gold was found in the alluvium of this river. The *mahatmya* of Sona is recorded in *Sonamahatmya* and in *Brahadbrahmapurana*. This river is referred to in the Ramayana and the *Mahabharata*. The bed of this river is formed of the sand-stone of the Vindhya range. Sometimes there are quicksands in the river which are called *chor-baru*. The slit deposited by the river after it overflows is very rich and helpful for the growth of abundant crop. This river particularly in the rainy season becomes a roaring torrent.

102. BHIMA

River Bhima is one of the great tributaries of river Krishna. It is one of the names of Parvati who according to occasions assumes a Bhima or terrible form. It starts from the Western Ghats from the summit of the Sahya mountain about 25 miles north of Khandala ($19^{\circ} 4'$ North and $73^{\circ} 32'$ East). At the source of this river is situated the famous Jyotirlinga of Bhimashankar, which is one of the twelve ancient and sacred Jyotirlingas in India. At the source of this river the height is about 3,000 feet above sea level. This river flows in the south-eastern direction passing through the districts of Poona, Sholapur, Bijapur, etc., and ultimately meets river Krishna a little north of Raichur.

Bhimashankar is a fort in the Khed taluk of Poona district. Its height is about 3,448 feet above sea level. It is on this hill that river Krishna has its source. At this place there are two temples of Lord Siva, one old and the other new, constructed by Nana Pharnavis and his widow. On the Mahasivarathri day, in the month of Magha, a great annual fair is held and numerous pilgrims come here to have the *darsana* of Lord Siva.

One of the legends says that Lord Siva after defeating Tripurasura came down to this place for taking rest. At that time, one legendary king of Ayodhya called Bhimaka came here to perform penance and propitiate Lord Siva as he had incurred the sin of killing two sages who had assumed the form of a deer. Siva was pleased at his penance and told him to ask for some boon. King Bhimaka saw that Siva was full of fatigue and there were drops of perspiration on his forehead. Bhimaka therefore requested Siva to

turn the drops of perspiration on His forehead into a river. This is the explanation given for the rise of river Bhima. After rising from this source this river moves through rocky terraces and taking a south-eastern course it flows through the narrow valley of Bhimner. Near Pimpalgaon, Bhima receives river Bhama. Bhama also rises in the Sahyadri range. The source is six miles south of Bhimashankar. The valley from which river Bhama moves is called Bhamner. Another tributary of river Bhima is Indrayani which rises in the Sahyadri range near Kurvande. River Indrayani flows past the village of Dehu, which has become very famous on account of the great Maharashtrian saint Tukaram. Dehu is a place of pilgrimage particularly for the *Warkaris*. After passing Dehu, river Indrayani also flows past Alandi which has become famous and holy on account of its association with the celebrated poet and saint Jnaneswara Maharaj. Indrayani meets river Bhima near Tulapur. River Bhima receives the waters of river Vel a few miles near Talegaon-Dhamdhere. After some windings river Bhima receives Mula-Mutha near the village of Ranjangaon. This Mula-Mutha is a name given to a river composed of seven streams rising from different parts of the Sahyadri range. The stream flows past Poona. At Poona it also receives Mutha. The joint name Mula-Mutha is given to this united stream after it receives river Mula at Poona. After receiving Mula-Mutha near Ranjangaon, river Bhima flows further east and meets another tributary, river Ghod. Ghod also rises in the Sahyadri range about nine miles north of Bhima. River Ghod is famous for its appetising and wholesome waters. This river Ghod is joined by river Mina near Pargaon. Irrigation works are constructed on this river. River Bhima then proceeds further in the south-east direction and meets river Nira near Narsingpur.

The town of Pandharpur is situated on the right bank of river Bhima. It is one of the most celebrated and frequented places of pilgrimage in the State of Bombay and contains the famous temple of Vithoba. At this place river Bhima is broad and full of waters. There are eleven ghats on the river. On the Ekadashis of Ashadha and Kartika, great fairs are held and numerous pilgrims from different parts of the country, particularly the *Warkaris*, come here to have a *darsana* of Vithoba. River Bhima receives another tributary called Nira about five miles south-west of Tembhurni in Karmala. Bhima receives a further tributary called Mana at Sarkoli which is about ten miles south-east of Pandharpur. Near Kudul, about twenty miles south of Sholapur, Bhima receives a tributary called Sina. Sina herself has a tributary called Bhogavati, which meets Sina near Mohol.

Near Wadi Junction river Bhima is joined by river Kagna.

Important irrigation works have been constructed on some of the tributaries of Bhima particularly at Mutha, Nira and Sina. At many places, river Bhima leaves much silt particularly after floods and has made the adjoining lands very fertile.

River Bhima forms part of the Krishna system. Krishna starts from near Mahableshwar and receives Dhon, Bhima, Palar, Munar, Tungabhadra (formed of Tunga and Bhadra), etc., as her tributaries.

Bhima is also called Bhimarathi. Bhima is one of the rivers referred to in several Puranas as a Mahanadi or a great river a bath in which is considered very sacred. It is referred to in the *Mahabharata*, Matsya Purana, Brahma Purana and Vamana Purana.

103. SIPRA

River Sipra is also sometimes called Kshipra. This river rises in Malwa on the Kokri Bardi hill. This place is situated about twelve miles south-east of Indore ($22^{\circ} 31'$ North and 76° East). This river ultimately meets Chambal near the village of Kalu Kheri ($23^{\circ} 53'$ North and $75^{\circ} 31'$ East). River Chambal meets river Yamuna.

Sipra is considered as a very sacred river. The city of Avanti or Ujjayni is on the bank of this river, and the importance and greatness of Sipra, Avanti, and Avanti Mandala and the Mahakalavana are described in great detail in a special *Khanda* of *Skandapurana* called the *Avantya Khanda*. After its rise in Malwa this river flows in a north-western direction. At many places it flows as a shallow stream. In the downs of Malwa this river has got low banks, and the water is used for irrigation, but at other places particularly between Mehidpur and Alot the banks are rocky and high. This river passes by Ujjain after it has flowed for about 54 miles from its source. It has been observed that this river has been considered so sacred that it contains holy spots almost throughout its course and as depicted in several *puranas*, particularly *Skandapurana*, its banks were made holy by the hermitages of ancient and reputed sages. Numerous legends are current in connection with the acts of sages, gods and demons.

Kalidasa described the city of Avanti situated on the bank of river Sipra in the *Raghuvamsa*, Canto VI, verses 34 and 35: "This ruler of Avanti stays near the moon-crested Lord Siva enshrined in the temple of Mahakala, one of the twelve famous Jyotirlingas of Siva. This ruler

is in a position to enjoy the company of his queens even in the black half of the month feeling the pleasure of the bright half of the month (inasmuch as he is near the moon-crested God). O lovely princess! if you elect to get married to this young ruler of Avanti you will enjoy yourself in the gardens of Ujjayini where the trees are shaken by the winds blowing over the ripples of river Sipra."

In *Meghaduta* (Purva, verse 35) the fragrant wind flowing over river Sipra is described.

According to the *Puranas* river Sipra rises from the Paripatra or Pariyatra mountain. This river is also known as the Avantinadi and is described as Uttaravahini *i.e.* flowing in the northern direction. Sipra is also mentioned in *Harivamsa*.

It is said that river Sipra has come out of the blood of Lord Vishnu and the belief was current even in the days of Abul Fazl that the waters of this river turned into milk on certain occasions. The Puranic legend says that the waters of river Rewa *i.e.* Narmada overflowed to such an extent that only the Vindhya mountain could save the situation. It is further stated that rivers Rewa and Charmanvati and Kshata rise from the hill of Amarakantaka which is the source of river Narmada. River Kshata opened up a passage for herself in the Vindhya and it met river Sipra at Rudrasarovara and this place of Sangama has become a place of pilgrimage. There are several other sacred places on this river like Suklia, Havankhedi, Dashwaghat near Langarkhedi etc.

Viramitrodaya, *Tirthaprakasha*, page 531, quoting *Matsyapurana*, says that just as there are two eyes on the face, similarly there are two sacred places or *tirthas* on the earth and they are: one Avimukta (Kasi) situated on the bank of Ganga and the other Mahakala (Ujjain) situated

on the bank of river Sipra. These two main tributaries meeting river Sipra. One is Khan rising about 7 miles south of Indore and meeting Sipra near the village of Gotra; the other is Gambhir meeting Sipra at Murla Mar.

The city of Ujjain is a very ancient and holy spot. It is considered one of the seven famous cities which are places of pilgrimage. They are Ayodhya, Mathura, Haridwar, Kasi, Kanchi, Ujjain and Dwaraka. Ujjain contains the famous Jyotirlinga of Mahakala. Legend says that Lord Siva had destroyed the demon known as Dushana at this place. Sri Krishna with Baladeva and Sudama (Sridama or Kuchaila) had taken his education in the *asrama* of sage Sandipani at this place. Prahlada is stated to have taken a bath in river Sipra. In the days of Mahabharata, Avanti was ruled by Vinda and Anuvinda. They were on the side of Duryodhana and had come down to help him with two *Akshauhini* *senas*. They were killed by Arjuna. The flight of Lord Siva with demon Andhaka is said to have taken place in the Mahakalavana near Avanti. The city of Ujjain on the bank of river Sipra was famous as the capital of King Vikramaditya. Bhartrihari is also associated with Ujjain. Asoka when he was a prince was a Viceroy of Ujjain. Mahendra, son of Asoka, was born here. Ujjain was the capital of Pradyota rulers of whom Chanda Pradyota of Ujjain is considered as a contemporary of Lord Buddha. King Udayana, the ruler of the Vatsa country, married Vasavadatta, the daughter of Chanda Pradyota, and the story of Udayana and Vasavadatta was recited with great enthusiasm even in the days of Bhasa and Kalidasa. After the Pradyotas who made it their capital, Ujjain became the headquarters of the Avanti province in the Maurya empire. Thereafter it became well known as the capital of King Vikramaditya. Once again it became the headquarters of the Avanti province of the Gupta empire

Periplus mentions Ujjain as Ozeni and states that all commodities were brought from Ujjain to Broach (Barygaza) for being exported to different parts of India. Kalidasa in his *Meghaduta* describes Avanti which was situated on the bank of river Sipra as a city of palaces. The Mahakalavana is the forest of Lord Mahakala near Avanti. It is considered one of the most sacred places on the earth. This place is known as the Apsaratirtha as Urvasi was able to secure King Pururavas here. It is said that Kusa, son of Rama, had come here for a *darsana* of Mahakala from the *asrama* of Valmiki. Legend says that there were nine gems in the court of King Vikramaditya at Ujjain and they were Dhanvantari, Kshapanaka, Amarasinha, Sankhu, Vetala-bhatta, Ghatakharpara, Kalidasa, Varahamihira and Vararuchi. Historically, all of them belonged to different ages. But legend has placed them all in the reign of King Vikramaditya; perhaps this only indicates that King Vikramaditya was a great patron of learning and celebrated literary persons flourished in his reign.

The ruins of the ancient city of Ujjain are about a mile from the present city. There are several ghats on the Sipra river. Every year on the full moon day of the month of Kartika there is a fair held at Ujjain. Every twelve years when Jupiter is in the sign of Scorpio there is a big Kumbhamela held at Ujjain. On this occasion lakhs of sadhus representing different sects and sampradayas gather together from all parts of India and they take their bath in the waters of river Sipra. Along with the sadhus many pilgrims also join in the Kumbhamela and have a dip in the sacred river. Near the bank there is also the temple of goddess Harasiddhi which was the family goddess of King Vikramaditya. It is stated that Vikramaditya propitiated the goddess by cutting off his own head and offering it to the goddess who subsequently revived him.

104. TUNGABHADRA

River Tungabhadra is the chief tributary of river Krishna in South India. This famous river is formed by the confluence of two rivers, Tunga and Bhadra. These two rivers meet at Kudli, which is about nine miles from Shimoga. Both these rivers Tunga and Bhadra rise in the western Ghats at a place called Gangamula. River Tunga rises at Gangamula on the Varaha Parvata in the Kadur district. The source of this river is very close to that of Bhadra. Tunga flows in the north-east direction past Sringeri and then by the side of Tirthahalli. Thereafter it flows past Shimoga and comes to Kudli where it meets Bhadra. For some distance near Mandagadde, river Tunga is divided into about seven streams. River Bhadra also has its rise in the Western Ghats at Gangamula in the Varaha parvata in the Kadur district. Bhadra flows in the north-east direction. It passes along the base of the Baba Budun range of hills. Then it flows past Bhadravati and Hole Honnur. Bhadra ultimately meets Tunga at Kudli. Bhadravati is a town situated on the right bank of river Bhadra about 12 miles from Shimoga. Hole Honnur is also on the right bank of Bhadra and it is situated about nine miles north-east of Shimoga. Shimoga is situated on the left bank of river Tunga and is about 71 miles from Bangalore. Shimoga is derived from Sivamukha, that is the face of Lord Siva. Another derivation has also been suggested and it is said that an ancient sage found in this place sweet herbs which he used for his daily meals and therefore this spot where he found them was named Shimoga or the sweet pot. Mandali, a suburb of Shimoga, was flourishing under the Ganga rulers. The

country round about Shimoga formed part of the kingdoms of Chalukyas, the Hoysalas and the rulers of Vijayanagar.

Tirthahalli is situated on the left bank of river Tunga about 35 miles from Shimoga. This town derives its name from numerous *tirthas* or bathing ghats situated in this locality on the Tunga river. Several hollows are formed in the rocky belt of Tunga at this place, and one such hollow or hole is said to have been carved out by Parasurama with his axe. In the month of Margasirsha every year, a festival is held for three days. The *Havika math* and *Puthiki math* are situated here, where devotees receive a branding with a religious stamp.

Sringeri is situated on the left bank of river Tunga. It is the headquarters of His Holiness Jagadguru Sri Sankaracharya. It is said that Sri Sankaracharya brought the image of Saradamba i.e. Saraswati from Kashmir and founded here one of his four chief *maths*. Sri Sankaracharya flourished in the eighth century and established four principal monasteries at Dwaraka, Badari, Jagannath and Sringeri. According to another version, Kanchi is also a place counted among his principal *maths*. By the side of the *math* at Sringeri there is the temple of Vidyasankar. The *math* and the estate at Sringeri developed after king Harihar gave several villages in 1346 A.D. to Swami Vidyaranya in appreciation of his services. The Swamis at Sringeri have been eminent scholars famous for their sanctity and they received homage from the *smartas* and *saiyas*, of many parts of India, particularly the South.

After rivers Tunga and Bhadra meet at Kudli, the combined stream moves northwards and reaches Honnali. It is situated on the left bank of Tungabhadra, about 24 miles north of Shimoga. According to *puranas*, Honnali is the Bhaskarakshetra. Honnali is derived from Honun

and Anala; Honnu denoting gold and Anala denoting fire. It is called Gold of Fire. Fire is supposed to be the father of gold. It was also called Suvarnali. Leaving the town of Honnali river, Tungabhadra flows further north and receives rivers Choradi and Kumadvati as its tributaries. The river then passes by the town of Harihar which is situated on its right bank. There is a legend which says that one demon Guha had vast territories under his control. He performed penance, propitiated Brahma and obtained a boon to the effect that neither Vishnu *i.e.* Hari, nor Siva, that is Hara should be able to kill him. After obtaining this boon he started persecuting the people and on account of the boon given by Brahma it became necessary for both Hari and Hara to have a combined form to destroy this demon. It is stated that the incarnation of this Harihara manifested itself at Kudlur where river Tungabhadra meets river Haridra. The footprints of the Lord are also pointed out at this place. Demon Guha while being killed prayed that the place might be known after him. Therefore the place is known as Guharanyakshetra. Harihar also contains the very ornate temple of Hariharesvara. It was constructed in 1223 A.D. by Polalva, the Minister of the Hoysala king Narasimha II. This temple is constructed in the Hoysala style of architecture. The image of Harihara in its left half represents Vishnu and is holding the Vaishnava *ayudhas* like the *Sankha* and *Chakra* while the right half represents Siva holding the *Saiva Ayudhas* like the trident. Thereafter the river Tungabhadra meets its tributary Varada. Varada starts from Varadamula near Ikkeri and meets Tungabhadra at Gulnath. Legend says that Siva had taken off one of the five heads of Brahma. In order to perform prayaschitta, Siva started performing a severe penance on the Varadamula hill. The penance was so severe that it would have consumed in its flame the universe.

Vishnu therefore poured the waters of Bhagirathi from his *sankha* over the head of Siva on the Varadamula hill and it is said that this gave rise to river Varada. The water was poured by Vishnu to cool down Siva's flame of penance. After meeting Varada, river Tungabhadra flows past Hampi which is the site of the celebrated city of Hampi or Vidyanagar or Vijayanagar. Hakka, the son of Sangama, assumed the title of Harihara, and established the city of Vidyanagar (the city of learning) after his Minister Vidyaranya. This Vidyanagar subsequently became famous as Vijayanagar. It was the capital of the Vijayanagar empire. Thereafter river Tungabhadra receives Vedavati or Huggari as its tributary. Vedavati rises in the form of two streams from the Chandra Drona or Baba Budan mountain. The two streams are Veda and Avati. After receiving Vedavati, Tungabhadra passes by the town of Kurnool and it joins river Krishna a few miles beyond Kurnool. Tungabhadra has a total course of about 400 miles. In the rainy season it overflows as a rapid and muddy river. One can easily cross it in the summer. The waters of river Tungabhadra are known as particularly sweet and a saying goes that one should bathe in Ganga but should drink the water of Tunga. A number of dams were constructed on Tungabhadra by the rulers of Vijayanagar by placing huge blocks of uncemented stone in the river. Near Kurnool a dam on Tungabhadra turns a part of the river water into the Kurnool-Cuddappah canal.

Tungabhadra was also known, particularly in *Ramayana*, by the name of Pampa. Pampa is the same as Hampi. Hampi was famous as the Pampakshetra of the *Ramayana* fame. River Tungabhadra is mentioned in the Bhagavata. The Tungabhadramahatmya is found in the *Brahmanda-*

purana. It is stated that Hiranyaksha, son of Kasyapa and Diti, seized this earth and plunged it into water. Vishnu therefore was requested to have the incarnation of Varaha, or Boar, and Vishnu after assuming the form of Varaha destroyed the demon Hiranyaksha with his tusks and lifted up the earth which was submerged in water. The legend goes on to say that after the successful fight with the demon, Varaha had perspiration and the stream which trickled down from his high or tunga left tusk became the Tunga river and the stream coming down from his right tusk which was firm and steady i.e. Bhadra became known as the Bhadra river. A third stream coming out from the eye was known as Netravati.

River Tungabhadra flows through the regions of Rayalaseema and Raichur. Here the annual rainfall hardly exceeds 20". As the rains are irregular this locality frequently suffered from famine. To meet the requirements the Tungabhadra project has been undertaken. It will irrigate a large area of land and will also generate power. This project is the joint enterprise of the Andhra and Mysore States. A dam about 170 feet is constructed on the Tungabhadra at Mallapuram near Hospet and two canals are taken off on the two sides of the river. The left bank canal, 127 miles long, will irrigate 5.85 lakhs of acres. The right bank canal, 217 miles long, will irrigate 2.5 lakh acres. There will be three powerhouses generating 1,80,000 kilowatts of electricity.

105. BRAHMAPUTRA

Apart from several rivers of India which are known as Mahanadis or great rivers and which are addressed in the feminine, there are seven rivers which are called Mahanadas and addressed in masculine; these are Sona, Sindhu, Hiranya, Koka, Lauhitya, Gharghara, and Satadru. Out of the seven, Lauhitya or Sri Lauhitya is used in ancient Indian literature as a synonym for Brahmaputra. It passes through the heart of Assam like a big artery, and in the Assamese language, it is known as Lohit or Luit.

River Brahmaputra rises from a place near the Manasarovar lake in the Western part of Tibet. It runs for about 800 miles in the territory of Tibet in the eastern direction and there it is called Tsangpo; while entering into India it takes a southward turn. It is joined by two other tributaries called Dibang and Lohit and the joint river is known as Brahmaputra. The eastern portion of river Brahmaputra is also called Lauhitya. River Brahmaputra enters Assam by its north eastern part through the Mishmi hills. This river is estimated to be about 1,800 miles long and has a drainage area of about 3,61,200 square miles, and from the points of view of size, utility and sacredness, it is not only one of the biggest rivers of India but of the world. The source of this river is near that of Indus and Sutlej, to the east of the Manasarovar lake (30° 30' North and 82° East). This river flows through the valley of Assam which is about 500 miles long and 50 miles wide.

At Goalundo, it takes a southwest turn and joins Padma which is the easternmost and the main stream of river Ganga and the confluence takes place at 23° 51'

North and 89° 46' East. This combined stream of Padma and Brahmaputra ultimately joins river Meghana, in East Pakistan, which is one of the most important estuaries of Ganga. According to *Kalikapurana*, which is considered to be a work of the 10th century A.D., river Brahmaputra flowed from Brahmakunda into the Lohitasarovar which was situated in the Kailasa valley. In Chapter 85 (Venkateswar Press Edition) of *Kalikapurana* is narrated the following legend:

There was a sage named Santanu in Harivarsha, Mahavarsha. He had a wife by name Amogha. Lord Brahma created a son in her for the benefit of humanity. Sage Santanu placed this son in the midst of four mountains namely Kailasa, Gandhamadana, Jarudhi, and Sambaka. This son of Brahma assumed the form of a big mass of water and occupied an area of five yojanas. Gods and heavenly damsels used to have their bath in its pure waters. Once Parasurama came here. He had killed his mother with his axe as ordered by his father Jamadagni. The father was pleased with this implicit obedience and gave him several boons. One of them was the revival of his mother and another was the removal of the sin of killing the mother. However, Jamadagni added, "My dear son, this sin of killing one's own mother cannot be atoned merely by obtaining a boon from me. You must therefore go to Brahmakunda and have your bath there." This suggests that without a proper Prayaschitta and penance such high sins cannot be got rid of. Parasurama as directed by his father came to the Brahmakunda. With his axe Parasurama made way for the son of Brahma (Brahmaputra) from this Brahmakunda; from here the stream came to the lake of Lohita in the valley of Kailasa. Then Parasurama carried this Brahmaputra in the eastern direction, digging the way for its stream with

his axe. He thus brought it to the land of Kamarupa *i.e.* Assam, and in this way this Brahmaputra flooded the whole region of Kamarupapitha. The name of Lauhitya was given to this river by Brahma himself, according to Kalikapurana. Lauhitya is also taken to be a god by this Purana.

The history and the culture of Assam are very intimately connected with river Brahmaputra. In Mahabharata it is stated that this royal *Tirtha* of Brahmaputra was established by the grace of Parasurama. Yoginitantra says that by a mere bath in this Lauhitya all sins disappear. It is *Tirtharaja* where all the other *Tirthas* have chosen to abide. Lord Narayana stays there. A bath, a gift, a sacrifice, *japa* or *puja*, whatever is performed here yields inexhaustible merit. The Brahmaputra valley consists of a wide alluvial plain; it is about 500 miles long and 50 miles broad. *Kalikapurana* (10th century A.D.) and *Yoginitantra* (16th century A.D.) give a detailed description of the various religious places of ancient and mediaeval Assam. River Brahmaputra and Ganga were the main routes connecting Kamarupa *i.e.* Assam with Bengal, Bihar and Orissa. Hiuen Tsang went from Magadha to Champa, Kajangala and Pundravardhana and then reached Kamarupa or Assam. Rivers Ganga, Yamuna and Saraswati meet at Prayaga, while river Brahmaputra joins this combined stream first at Goalundo (meeting river Padma) and then near Chandpur (meeting river Meghana). As Brahmaputra meets the united stream of Ganga, Yamuna and Saraswati, its sacredness as a *Tirtha* is very high. Many of the important *tirthas* of Assam as mentioned in *Kalikapurana* and *Yoginitantra* are situated on the banks of river Brahmaputra. The famous temple of Kamakhya-devi is situated on the Neelachala hill on the Brahmaputra river; it is about two miles away from the city of Gauhati. It is one of the most important sakti-

pithas in India. The organ of generation i.e. Yoni of Sati fell here when Siva was carrying her dead body from place to place and when that dead body was cut into fifty-one parts to pacify Siva. Apunarbhava is mentioned as one of the ancient *tirthas*, by *Yoginitantra*. It states that Lord Janardana Hayagriva stayed here. It is said that even if one enjoyed all the prohibited things here one would have no *punarbhava* or re-birth at this place. This place was originally situated on the bank of Brahmaputra, near the town of Hajo in the Kamarupa district. In later years river Brahmaputra had moved away a little from this place. The *tirtha* of Apunarbhava has been described in the *Yoginitantra*.

Bhasmakuta or Bhasmachala is a hill in the midst of Brahmaputra opposite Gauhati. It is stated that Siva sprinkled ashes before imparting knowledge to Parvati at this place. The place is therefore known as Bhasmachala. It is also called by that name because Kamadeva was turned into ashes at this place by the fire of the third eye of Siva. On this Bhasmachala is situated the Urvasikunda. It is stated that the heavenly damsel Urvasi brought nectar or amrita from heaven for Goddess Kamakhya and *Yoginitantra* adds that whoever takes a bath in this Urvasikunda on the 12th of the bright half of Magha acquires the merit of performing an Asvamedha sacrifice. On the north east of this Bhasmakuta is situated the temple of Manikarneswara. About five miles from Gauhati is a place called the Pandunath Hill and according to *Kalikapurana* demons Madhu and Kaitabha were killed on this mountain. Asvakranta is situated on the northern bank of river Brahmaputra opposite Gauhati. It is said that when Krishna came to Pragjyotisha or Assam he rested on this hill with his horse. It is considered as one

of the greatest *Tirthas*, by *Yoginitantra*. This is a tirtha sacred to Lord Janardana. To the south of Asvakranta is mentioned the lake of Asvitirtha, and this *Tirtha* is associated with the Kalki incarnation of Lord Vishnu.

River Brahmaputra is a mighty river. It flows through the valley of Assam with a great force and with a vast expanse of water. Many branches issue from this river, once again to join it after a few miles. Alluvium and diluvium have been caused here on a vast scale on account of the forceful flow of this river.

Not infrequently this mighty river has flooded many parts of Assam and caused large damage to men and property. It has also changed its course from time to time. Many islands are formed in the river and usually they are the deposits of sand swept off by the force of this great river. The waters are not used for irrigation purposes on a wide scale. The soil receives its strength from the rich deposits of the river as also from the heavy rainfall. Areas benefited by the waters of Brahmaputra, particularly in Assam and East Bengal, are highly fertile. For about 800 miles right up to Dibrugarh the river is navigable. This is the life-giving river of Assam.

106. LUNI

River Luni derives its name from Lavana—salt. It is called the salt river, its name being derived from Lavana-vari, having saltish water. It has its rise near Ajmer (Pushkar) in the hills situated in the south west direction. The location of its source is given as at $26^{\circ} 25'$ North and $74^{\circ} 34'$ East. It is called Luni at a later stage, but during its earlier course it is known as Sagarmati. Many small tributaries arising from the Aravalli hills join this river. It arises from the Bisal lake near Ajmer. It first takes a sweep towards the North and then passes by the side of Govindgarh. Further on, it is joined by river Sarsuti or Saraswati which rises from the holy lake of Pushkar. After its confluence with Saraswati this original river Sagarmati is called Luni. It then moves to that region of Rajasthan which formed part of the old Jodhpur State. It is called Marusthali or Marwar. The total length of river Luni is estimated to be about 320 miles. After flowing through Marwar it ultimately disappears in the Rann of Cutch at a place situated in about $24^{\circ} 40'$ North and $71^{\circ} 15'$ East. It has several tributaries: they are Lilri, Raipur Luni, Guhiya, Bandi, Sukri, Jawai, and Jojri. Most of them bring down water from the western side of the Aravalli hills between Ajmer and Abu. And it is mainly on account of the rich deposits brought by the river Luni and its tributaries that the southern districts of Marwar have become fertile. To the west of Marwar is the district of Thar and Parkar; to the south-west of Marwar is situated the Rann of Cutch. The very name of Marwar which is derived from Marusthali is indicative of sandy desert, but as we come down from the

western and the northern parts of Marwar to the eastern and south-eastern portions, the land becomes fertile, particularly in the neighbourhood of Aravalli hills.

This is due mainly to river Luni and its tributaries; as a matter of fact, the great desert starts from beyond the Luni river and goes northwards. It is stated that half the agricultural produce of Marwar is the gift of river Luni which is particularly a blessing to southern Marwar. The river is full of water mainly in the rainy season. In the summer, melons and *singhoda* are profusely grown in the dry bed of this river. In the rainy season this river sometimes overflows the banks and helps the crops of wheat and barley. It is called Luni, as observed earlier, because its waters begin to get saltish more and more as it approaches the Rann of Cutch. But even though the water is saltish, one can get sweet water by digging wells near the banks. As a matter of fact, large areas are even irrigated through such sweet water taken from the wells dug near the banks. Near Bilara, a dam has been constructed on this river and an artificial lake called Jaswantsagar has been constructed. It is so named after one of the rulers of Jodhpur. Waters from this artificial lake irrigate a fairly large area. As stated earlier, most of the tributaries of Luni bring waters from the western slopes of the Aravalli hills. These hills, according to some scholars, form part of the Pariyatra or Paripatra mounts. Pariyatra is one of the seven Kulaparvatas. According to many *puranas*, several including Parnasa or Varnasa, that is, river Banas flow from this mountain range. The entire mountain range of Pariyatra is stated to cover the western part of the Vindhya range, and It is also stated to comprise the Aravalli mountains.

107. SABARMATI

River Sabhrmati is also called Sabhramati, Svabhravati or Chandana. It rises from the hills of Mewar from Nandikund which is identified with Dhanbar lake near Mirpura. At the place where it rises, this river is known by the name of Sabar. From the Aravalli hills, it turns to the southwest direction. It passes by the Arbuda mount and ultimately meets the Gulf of Cambay. The river is about 200 miles long and drains an area of about 9,500 square miles. The river Sabar becomes known as Sabarmati after it meets river Hathmati.

According to *Padmapurana*, Sabarmati is derived from the word *Sambhrama* which means agitation and alarm mixed with reverence. The Puranic legend says that once Sage Vasishtha was seated in contemplation and in that state, with his powerful and penetrating eyes he saw Sage Visvamitra. It is said that this extraordinarily powerful glance of Vasishtha pierced two holes in the earth and from both of them two rivers came out. One was Saraswati and the other was Sabarmati; the latter name is explained to have its origin in the glance of Vasishtha towards Visvamitra, with great *sambhrama*, that is, agitation and alarm mixed with reverence.

Another *Puranic* legend says that river Sabarmati divided itself into seven streams on account of its large volume of water being obstructed by the hills.

Sabarmati flows through the Ahmedabad district meeting the Gulf of Cambay in such a way that it becomes the meeting ground of Saurashtra and Cutch on the one hand

and the remaining part of Gujarat on the other. With the city of Ahmedabad situated on its bank, this river becomes the centrally situated river of Mahagujarat.

River Khari, Meshva, Majham, Shelva and Andhari are some of the tributaries meeting Sabarmati. This group of rivers start from Northern Gujarat and meet the Gulf of Cambay.

The Saurashtra group consists of rivers Bhogava, Bhadra, Utavali, Nilki, Pinjaria, and Andhia. This group flows in the eastern direction and also meets the Gulf of Cambay.

The more and more we go north towards the source of this river Sabarmati, its rocky banks get higher and higher. The river looks particularly charming in the rainy season when it moves through its high rocky banks and the *Vaghas*. Near its mouth the river gets sandy and the height of the banks becomes also lower.

Legend says that sage Kashyapa performed penance on Mount Abu *i.e.* Arbuda for a number of years and propitiated Lord Siva, who gave to sage Kashyapa river Ganga from his matted hair. This river came to be known as Kashyapi-Ganga. It had various names in different *yugas*—Kritavati in Satyayuga, Girikarnika in Treta, Vidhumati or Chandana in Dwapara and Sabarmati in Kali.

88,000 sages are stated to have performed penance on both the banks of river Sabarmati, and therefore, the river is said to be purifying on either bank.

After taking several tributaries, river Sabarmati passes by Vaghpur, Varsoda, Sadra, Vasana, Pethapur, Ahmedabad, and Vautha.

River Sabarmati has witnessed in its valley the most ancient civilisation of India. The archaeological survey at

Lothal near Cambay has revealed the existence of the Harappa culture, in this area. It was a river-valley civilisation. Lunej has recently given hopes of underground oil. Sabarmati also passes by the side of Kotyarka where there is a white image of the Sun God with four arms. It is situated at a distance of about 12 miles from the town of Prantij. This holy place is a special place of pilgrimage for Khadaya brahmins and Vaishyas. It was also called Mathurarka. In this *tirtha* there are also the Vaishnavite temples of Trikumraiji and Ghanshyamraiji. The worship is carried on according to the Vallabha Sampradaya.

River Meshwa is one of the tributaries of Sabarmati. On its bank is the famous ancient temple of Shyamalaji near the village called Bhiloda. It is a temple of Sri Krishna. This *tirtha* is called Gadhadharapuri. The temple is in the midst of jungles, but it is ancient and artistically constructed. Every year on the fifteenth of the bright half of the month of Kartik there is a religious fair held for a period of fifteen days. In this area there is also a group of images of Gandhari with her 101 children.

Himmatnagar, which was the capital of the old Idar state, is situated on the bank of river Hathmati, another tributary of Sabarmati. It was established by Ahmed Shah in 1426 A.D. and was known as Amnagar. Idar or Iladurg was the original capital, of the state. Khedbrahma is situated on the bank of river Harnay or Hiranyakshi. It contains the four-faced image of Brahma; nearby is also the temple of Ambaji. There are only two famous temples of Brahma, one at Pushkar and the other a Khedbrahma. It is stated that Brahma had performed a big sacrifice here. Bhrgu, the son of Brahma, had insulted Brahma and Rudra and it is stated that in order to atone for the sin of that insult he performed penance and took a bath in this river.

A fair lasting for fifteen days is held every year from the fourteenth of the dark half of the month of Magha. At Sarkhej there are the Rojas of Mohamed Begada and his family. About 8 miles from the city of Dholka is situated the village of Vautha. At this place seven rivers are reputed to meet and they are counted as Sabar, Hathmati, Khari, Majham, Meshwa, Vatrak and Shedhi. According to the *Padma Purana*, the following seven rivers unite at the place called Vikirnatirtha—they are Sabarmati, Setika, Valkini, Hiranmayi, Hastimati, Vetramati and Bhadramukhi. A fair is held at Vautha on the fullmoon day of Kartik for five days.

Ahmedabad the leading city of Mahagujerat and one of the flourishing industrial centres of Western India is situated on the bank of river Sabarmati. King Karnadev of the Solanki dynasty of Anhilwadpatan had established in the past the city of Karnavati at this place. It was also known as Srinagar or Rajnagar. In 1411 A.D. Sultan Ahmed Shah established at this place the present city of Ahmedabad. He selected this place for his capital as he saw the hares of this locality valiantly and aggresssively attacking the hounds. And this charming city was described as a beautiful black mole on the face of Mother Earth. In 1486 Mohamed Begada repaired the city. After the Muslim rule it came into the hands of Peshwas and then into the hands of the British. Its rich merchants were known as Jagat Seths. This area has also been considered sacred from ancient times. In the *Padmapurana*, it is stated that on the bank of river Sabarmati is situated the Khadgatirtha. There is the temple of Khadgadhareswara. One who takes a bath in Sabarmati and has a *darsana* of the God here is promised a long stay in heaven. The temple of Nilkanthamahadev is also described in *Padmapurana* as situated at this place. Outside the Kalupur Gate is situated the *ara* or ghat of Du-

dheswar. There is the temple of Dudheswar Mahadev. It is said that the milk of the heavenly cow Kamadhenu was poured at this place; it is further believed that the faithful can also sometimes see milk shooting up in the dark on the waters of this river. This locality also contains the cremation ground. Near this place it is stated that there was the asram of the ancient sage Dadhichi. This sage gave up his bones to Indra so that gods could prepare *vajra* out of those bones and destroy the demon Vritra. The legend of Dadhichi is as old as the Vedas. On the way to the camp there is the temple of Bhimanath on the bank of the river. The temple of Khadgadhareswara Mahadev is situated only at a little distance of Bhimanath. Near the village of Asarva there is the ancient temple of Nilakanthamahadev. Near the Ellis Bridge there is the fort of Bhadra. It contains the black standing image of Goddess Bhadrakali. On the way to the camp, there is the Wadi of Hathibhai containing a group of about 53 Jain temples. The main temple is that of Dharmanathji, the fifteenth Jain Tirthankara. It contains excellent and delicate sculptures. The Kankariya Talao is near the Raipur Gate and was constructed by Kutubuddin in 1458 A.D. To the west of this Talao is situated the Roja of Shah Alam, who was the religious teacher of Sultan Mohamed Begada of Ahmedabad. It contains excellent sculpture. The Jami Masjid, the tombs of the Queens, the Rani Sipri mosque and a number of other buildings of architectural excellence beautify this city where we find some of the earliest examples of the combination of Hindu and the Saracenic forms of architecture.

Near the Jamalpur gate is the *ghat* of Sapta-rishis. There are temples of Siva and Sapt a-rishis.

On the opposite bank of the river is situated the Sabar-mati asram established by Mahatma Gandhi, the Father of

the Nation, in 1917 A.D. This asram was the centre of political activities for a number of years. And it was from this place that Mahatma Gandhi led his famous Dandi March in 1930 A.D. As Mahatmaji has taken a vow of not returning to it after 1930 till India attained freedom, it was dedicated for the uplift of Harijans. At present, a number of constructive activities are carried on there. The Mahatma Gandhi Memorial known as the Kochrab Asram was the first Asram established by Mahatmaji in 1915 A.D. He stayed there till 1917, when he shifted to the Sabarmati Asram.

Near the village of Fatewadi on the right bank of the Sabarmati river there is a project of Nani Fatewadi Canal. It will irrigate about 11,000 acres in the *kharif* and about 7,000 acres in the *rabi* season. The work was begun in 1949. The Moti Fatewadi Canal Project consists of one main canal and three branch canals. It is expected to irrigate 53,000 acres. But this scheme is under revision.

Ahmedabad is the birth place of saint Dadoo, a Nagar brahmin who flourished in about 1601 Samvat Year. He became a Sannyasin at the age of twelve, and moved to Rajasthan touring Amer, Sikri, Nirana etc. He had a large following. He died at a place called Birahna near Sambhar. The famous Vedanti poet Akha also flourished in Ahmedabad.

The city of Khambhat is situated between the mouths of rivers Sabarmati and Mahi. In this Gulf of Cambay, numerous rivers have openings into the sea, at places very near one another. On the bank of river Sabarmati is situated the last capital of Gujarat, the older capitals being at Bhinnamala, Valabhi and Patan. Ahmedabad still retains

its pre-eminent position. It had the honour of being the political centre of India under the guidance of the Father of the Nation, till Mahatmaji left the Sabarmati Asram at the time of Dandi march. On the bank of this river have been conducted solemn prayers. On the bank of Sabarmati there is the reputed asram of the ancient sage Dadhichi who gave up his bones for a divine cause; there also stands on the bank of this very river Sabarmati the asram of the modern sage and the Father of the Nation whose life was truly dedicated till its last breath to the noble cause of Bharat and the moral uplift of humanity.

108. MAHI

River Mahi is one of the big rivers of Western India. So far as Gujarat is concerned, it is considered next in importance only to Narmada and Tapi. It is about 350 miles in length. Its drainage area is estimated to be about 17,000 miles. It has its source in the district of Amjhera in Madhya Bharat, ($22^{\circ} 52'$ North and $75^{\circ} 5'$ East) at a height of 1,850 feet, and it ultimately meets the Bay of Cambay in Gujarat. The source of this river is in the Mehad lake near the town of Amjhera, situated on the west side of the Vindhya mountain. The source is at a distance of about 160 miles to the East from the place where the river meets the sea near Cambay, but as it first takes a northern turn from its source and enters Gujarat only after taking a curve, the total length of the river is about 350 miles. From its source it goes towards the Aravalli hills. It flows through an area which formed the old territories of the States of Gwalior, Dhar, Jhabua, Ratlam and Sailana. It also flows past the high mountains of Mewar. It forms a boundary between the districts of Dungarpur and Banswada. In Gujarat it flows between Kaira District on its right side and the Panchmahal and Baroda districts on its left. Further west, Cambay is on its right side and the Broach district on its left. During its early stages it is sufficiently wide but not very deep. 'It is shallow and broad but not stagnant.' But this is the position in fair weather; in the rainy season the waters rise to a great height. The last forty-five miles of the river bring tidal waters, right up to Verakhandi. The town of Dehwan is about 30 miles from the sea and near this town river Mahi forms an estuary. It meets the sea near Cambay and the distance of its bank from Cambay

to Kavi is five miles. It has steep high alluvial banks with deep ravines. In times of flood a steep sixfeet high wall of foaming water rushes up the stream for about twenty-five miles, right up to Delvan.

This river brings a large quantity of silt and alluvial land from outside Gujarat, and has made the land of Gujarat extremely fertile. It was called Mophis by Ptolemy and Mais by the Periplus. There are several derivations given for the name. It is said that this river had its rise from the perspiration coming from the body of king Indradyumna of Ujjain and that river was the daughter of Mahi *i.e.* the earth. The second derivation suggested is this: A young man was constantly paying attention to a young Gujar lady who used to churn curd everyday. She did not pay any attention to him. One day the young man attentively looked at her for a very long time. The Gujar lady suddenly became conscious of his attention after some time and to escape therefrom she threw herself bodily into the pot of curds. It is said that the pot overflowed and she came out in the form of a stream which ultimately became a river. As the river had its rise from the pot of curds (Mahi) the river is named accordingly. A third derivation is also suggested. The river has its rise from the Mehad lake. It was also called Mau, Mahu or Menda and it is believed that the name of the river has connection with the name of the lake which is its source.

In the deep ravines and in *kotars* on the banks of river Mahi there used to stay tribes of crime-loving outlaws; particularly in the old days, it was very difficult to cross safely river Mahi. Very few could come out unscathed and unlooted, and people used to say that there was safety only after crossing Mahi. The fear was not merely confined to being attacked by outlaws. The floods of this river were

also very high and sudden. As a matter of fact, this river is also known as Mahisagar. The Bhils and Kolis staying on the banks of this river regard it as their mother, and they have four sacred places of pilgrimage, namely Mingrad, Fazilpur, Angad and Yaspur. These places are visited on the Purnima of the month of Chaitra. The Kolis and the Patanwadias take an oath in the name of river Mahi and they think the name of the river to be so sacred that they are very reluctant to break the oath once taken. They also believe that if a guilty person is made to drink the water of river Mahi he will not be able to gulp it down but will surely vomit it out. As a matter of fact, just as a book like *Bhaghyat Gita* is kept for many Hindus to make statements on solemn affirmation, similarly a bottle containing the water of river Mahi is given in the hands of these people to make similar statements on oath. Mahi is not only held as sacred but is also feared. The river has eighteen names, according to Puranas. One of them is Tamra, the other is Mahasindhu. The river is called Mahisagar on account of its fierce and sudden floods. She is also called the daughter of King Indradyumna of Ujjain and born of the earth. She is called Paschimavahini Ganga, as also the Rajanadi.

A number of tributaries meet river Mahi. They are Son, Jakam, Anas, Bhadar, etc. The land between Mahi and Narmada is called Mehwas or Mahivasa. The Muslim historians also have noted that this land where there are hilly strongholds have produced many turbulent, stout and courageous fighters. They often resorted to outlawing and took shelter in the deep ravines of the river and the hilly strongholds. For the last few years, Sri Ravishankar Maharaj, the great social and veteran worker has done yeoman service among the Dharalas and Patanwadias who were backward communities, and made them give up their acti-

vities against the law. He has brought about a miraculous change.

The country on both the banks of river Mahi in Gujarat has become very fertile. The land of Charotar in the district of Kaira is in the real sense of the word Charutara and is extremely fertile. The river has produced brave and sturdy people.

It is recorded in the *Sivapurana* that near the mouth of the river Mahi, God Shiva had killed demon Andhaka in a cavern.

Dehvan was a fairly big harbour in old days. The confluence of river Mahi with the sea near Cambay is known as Mahisagar Sangam Kshetra and it is also called Gupta-kshetra.

The *Skandapurana* Maheswarakhanda in its second subkhanda called Kaumarikakhanda describes in detail the various *tirthas* situated on the banks of river Mahi. The Stambhatirtha *i.e.* Cambay is described as situated on the confluence of river Mahi with the sea. It is stated that this *tirtha* assumed great pride and haughtiness (*stambha*) and therefore it has a name Stambhatirtha. It is said that Skanda had killed demon Taraka in this locality. Taraka was a devotee of Lord Siva and Skanda had to propitiate Siva after killing Taraka by establishing three Siva-lingas. Skanda after his victory over Taraka established a pillar of victory at Stambhatirtha. Some scholars believe that Cambay *i.e.* Khambat is not derived from Stambha but from Skambha who is a Vedic deity and with whom Siva is identified; and it has been observed that Gujarat was the ancient land of Saivism and of the worshippers of Pasupati. Lakulisa or Nakulisa the founder of the Pasupata-darsan flourished at Karvan situated at about twelve miles from

Baroda. The Kaumarikakhanda of the *Skandapurana* also describes the story of King Indradyumna. At the confluence of river Son with Mahi at Baneswar in Rajasthan there is a temple of Siva. Annual religious fairs are held there. *Skandapurana* mentions a number of other *tirthas* on the banks of river Mahi.

The Mahi Right Bank Canal Project includes a weir 2,610 feet long across river Mahi, at Wanakbori in the Thasra taluk of the Kaira district. The plan is under revision and is included in the second Five-Year Plan. When completed, it is expected to irrigate 4,47,000 acres of land. There will be a network of branches and distributaries. There is also a storage scheme of the Kadana reservoir at about 44 miles upstream, on the Mahi river.

109. CHAMBAL

River Chambal is one of the chief tributaries of river Jumna. It has its source in the Janapao Hill which is about 2,019 feet above the sea level, and situated at 20° 27' North and 75° 31' East. This place is about nine miles south-west of Mhow Cantonment. It flows through the northern slopes of the range of Vindhya mountains. It takes a northern course. It flows through Madhya Pradesh and Rajasthan. Its chief tributaries are Chambla and Sipra. They also rise from the Vindhya mountains. River Kali Sind and Mej also join it.

Chambal flows in that area which originally formed the States of Gwalior, Indore, Sitamau, and the outskirts of Jhalawar. In Rajasthan it passes through the Patar Plateau and after a few miles it forms cascades or *chulis* near Bhainsrorgarh; several whirlpools are formed. The river forms a boundary between Bundi and Kotah. It flows near the city of Kotah going further northeast.

The river is joined by Kali Sind from the south after it leaves Kotah. It is also joined by river Mej from the western side. In its further course it is met by river Parvati. After Kotah the river has to pass through steep rocks. It is also met by river Banas in Rajasthan. By the time it reaches Dholpur it has already left the rocky area and come out into the plains. There its width is estimated to be about 300 yards in the dry season, and the bed of the river is estimated to be about 170 feet below the level of the surrounding country. During the rainy season, however, the river rises from about 70 to 100 feet with a breadth of more than 1,000 yards and a speed of 5.5 miles per hour. There

are deep ravines in this area and they used to be the hiding places of notorious dacoits. The river then enters Uttar Pradesh and joins river Jumna at a place which is about 25 miles south-east of the town of Etawah. After it meets river Jumna, the current of river Chambal still remains distinguishable for a few miles from that of Jumna; the stream of Chambal is crystal clear while that of Jumna is muddy. The total length of river Chambal is estimated to be about 650 miles. From the Janapao Hill where river Chambal has its source up to the place where Chambal joins Jumna the distance in a straight line is only about 330 miles.

It is stated that from the same cluster of hills three streams are flowing, namely Chambal, Chambela and Gambhira. This river Chambal is the same as Charmanvati of the Epic and Puranic literature. It has been described at several places in the *Mahabharata* — Adiparva 138, Vana Parva 82, Drona Parva 67, and Santi Parva 29; in *Padma-purana* 1-24 and *Meghadoota* 1-45; also mentioned in *Panini* VIII-2-12.

In *Bhagavata*, Skandha IX, Adhyaya 21 is described the famous story of King Rantideva. Bharata, the son of Dushyanta had adopted Bharadwaja. According to commentator Sridhara Swamin of *Bhagavata*, Bharadwaja is the same as King Vitatha. Vitatha had a son named Manyu. Manyu had five sons, namely, Brihatkshatra, Jaya, Mahavirya, Nara and Garga. Of these five the fourth son Nara had a son by name Sankriti. This Sankriti had two sons by name Guru and Rantideva. Rantideva was very famous for his godmindedness, liberality and hospitality. He was an embodiment of nonpossession. It is said that if anybody asked of him anything he gave it to him without any hesitation. The legend says that once he was without water for 48 days; on the fortyninth day some sweet dishes were

brought to him for breaking his fast. When he was getting ready to dine after taking care to see that other members of his family also participated in that food, guests of different categories, one after another, came to him. Rantideva fed the first. After he had left, another guest came. And after him the third one came. By the time he fed the second guest, everything was over and Rantideva had nothing except water to give to the third guest. He therefore, parted with water which was meant for himself and gave it over to the third guest. While doing so, Rantideva uttered as follows:

न कामयेऽहं गतिमीश्वरात् परां
अष्टर्षियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजां
अन्तःस्थितो येन भवत्यदुःखाः ॥

"I do not pray to God to give me a position with eight great siddhis or even liberation without any further births.

I would like to stay in the midst of men and living beings and suffer the same hardships which they undergo so that those miserable people and creatures may be relieved of their miseries and troubles."

The legend further says that this was only a divine test of King Rantideva who ultimately received heavenly blessings.

It is with this Rantideva that river Charmanvati *i.e.* Chambal is connected. It is said that King Rantideva was so hospitable that two lakhs of cooks were employed in his establishment (Drona Parva 67-1). He supplied the best of foods to his guests. He also performed numerous

sacrifices, and as a large number of animals were killed for this purpose, their hides (*charma*) were collected into big heaps and the river was flowing here with its mud mixed with blood through the heap of hides. It is on this account that the river came to be known as Charmanvati.

Bhagavata depicts Rantideva as a very compassionate ruler. *Mahabharata* describes him as one performing numerous animal sacrifices. It is clear that in those days the opinion was firmly prevalent that *himsa* at the time of sacrifice was not *himsa*.

In *Meghadoota* 1-45 the Yaksha advises the cloud to pay homage to river Charmanvati by getting down to take its water and this Charmanvati is described by Kalidasa as having her birth on account of the prowess of Surabhi, the daughter of Kamadhenu. The river is further described as the same of King Rantideva flowing as in were it the from of a river.

This river Chambal receives a very large volume of water in monsoon but little advantage was taken till now of the waters of this river. The region through which the river flows is fertile and also rich in mineral wealth, but as the bed of the river is very deep the river is not much used for purposes of irrigation. After due investigation a scheme was drawn up in 1946 and it is known as the Chambal Valley Project. It aims at constructing three dams across the river, in a narrow gorge of about 70 miles. Its location is on the borders of the two states of Madhya Pradesh and Rajasthan. An irrigation barrage at Kotah with canals on both sides is also contemplated. There will be powerhouses at the dam sites. The work is estimated to be completed in three stages. The first stage consists of the Gandhisagar dam in Madhya Pradesh, the Gandhi Sagar Power Station

with 770 miles of transmission lines and a barrage at Kotah with irrigation canals. When the project is completed, it will irrigate 11 lakhs of acres of land in the states of Madhya Pradesh and Rajasthan and will generate about 75,000 kilowatts of power.

110. KOSI

River Kosi starts from the Eastern Himalayan range in Nepal and its source is at $26^{\circ} 27'$ North and $87^{\circ} 6'$ East. This area is known as the land of seven Kosis or Saptakausiki. Out of these seven Kosis, the most important is the Sun Kosi. River Kosi is formed by the confluence of three major streams, the Sun Kosi, the Arun and the Tambar. All of them start from the Eastern Himalayan range in Southern Nepal. These three rivers flow as torrents through steep mountainous slopes. River Kosi is the same as Kausiki referred to in the epics and the Puranas. After its rise from Nepal, Kosi first moves in a South-Western direction for a few miles and then it flows in the South and South-eastern directions. After leaving the mountains, the river assumes a large width. The river divides itself into several bifurcations which are interlaced with each other. It is joined further on by river Ghugri. Kosi enters the plains of Bihar at Barakshetra after flowing for about 160 miles. First the river takes a big arc towards the West but before entering river Ganga it takes an eastern turn. Kosi brings water from the two sides of Mt. Everest and also from several other peaks of the Himalaya. It has a very large catchment area of 22,900 square miles. The rains and the snow which melts on the Himalayas feed this river. In the gorge of Barakshetra the water flows so forcefully that between Indus and Brahmaputra this place is considered the foremost where the volume of flowing water is the largest. The river carries a large quantity of sand and mud and boulders and the same is deposited in the bed of the river. This has led to the frequent silting of this river and it results in the shifting of the course of the river itself. On

account of the silting the river current is not in a position to carry the large volume of water and it is estimated that during the last 200 years river Kosi has moved about 70 miles in the western direction.

There are two theories regarding the original course of river Kosi. One says that at one time it joined Brahmaputra and the other says its former channel is that which is now occupied by river Karatoya. But both the theories are disbelieved. At the same time it has been very clearly observed that it has gradually gone westward.

The *Saptakausiki* as they are called are formed by the Sun Kosi, Bhotia Kosi, Tamba Kosi, Likkhu, Dudh Kosi, Arun and Tambar. Barakshetra is the same as Varahakshetra. It is also called Kokamukha. It is situated in the Purnea district on the Triveni above Nathpur. At this place the three Kosis namely the Tambar, Arun and the Sun Kosi unite and they come out into the plains. This Kokamukha is described in the Varahapurana Chapter 140 and the Nrsimhapurana Chapter 65. This place is sacred to Varaha or the Boar incarnation of Lord Vishnu. The land of the seven Kosis is also known as the land of Mahakausika. The Triveni of Tambar, Arun and Sun Kosi is considered a very holy spot and a place of pilgrimage.

Kosi is a notorious river and is well known for its vagaries. Its stream moves very rapidly. The bed is uncertain and dangerous and the river by its sweeping floods has frequently caused large scale desolation. It has been observed that in 1875 A.D. the town of Nathpur was completely swept away. It has been further observed that an Indigo factory at Nipania was covered with sand up to the tops of its chimneys within four years. The river is known to have risen to a height of 30 feet within 24 hours. But it is also

observed that before such inundations the waters of the river became turbid and reddish and this is the symptom of the coming floods. Some people say that there is a western wind for three days to forestall high floods. But just as the river by its vagaries and floods has its destructive potency the river has also shown its constructive part by depositing large quantities of silt, mud and boulders. Large areas have been heightened with deposits of sediment. The quantity of silt deposited by this river is estimated to be about 37 million tons per annum.

Many attempts were made in the past to control the destructive potency of river Kosi and to utilise the waters of the river for some constructive purpose. In 1947 A. D. the Central Water and Power Commission started investigations for this purpose. Pending some permanent solution, the Government of India has made an agreement with the Nepal Government and has prepared a scheme for controlling the waters of the river. This Kosi scheme comprises one barrage situated about three miles from Hanuman Nagar in Nepal. It is at this place that river Kosi emerges from the hills. Flood embankments are also to be constructed on either side of the river at several places. Flood waters will be diverted into the old channels of the river, There will be irrigation Canal systems on both sides of the river. The construction of the flood embankment was started in January 1955. Part of the work has been completed. When river Kosi is harnessed, it will benefit both Bihar and Nepal. Bihar is in constant fear of floods from Kosi and when the scheme for controlling the river is completed, it will free North Bihar from this fear.

River Kosi which is the same as Kausiki is very closely connected with Sage Visvamitra. King Gadhi was the son

of Kusika. He had no son but had a daughter by name Satyavati. She was very handsome and sage Richika getting enamoured of her requested Gadhi to give her in marriage to him. Gadhi thought that Richika was a very poor brahman and in order to avoid giving his daughter Satyavati in marriage to him he asked Richika to produce and give to him 1,000 horses white in colour but with black ears by way of *Sulka*. Gadhi thought that it would not be possible for Richika to fulfil this condition. Sage Richika with his penance and austerities propitiated God Varuna and it is said that near the city of Kanyakubja God Varuna produced 1,000 horses of the required quality from the waters of river Ganga. That place is recorded in the Mahabharata as having become known by the name of Asvatirtha. Richika gave those 1,000 horses to King Gadhi who was struck with wonder. He fulfilled his promise by giving his daughter Satyavati in marriage to Richika. As advised by her mother, Satyavati requested the powerful Sage Richika to give a boon both to her and her mother so that each of them might give birth to a virtuous son. Sage Richika gave two consecrated *charus* to his wife Satyavati and instructed her to the effect that Satyavati should embrace the *udumbara* tree and eat the contents of one specific *charu* while her mother should embrace the *asvattha* tree and eat the contents of the other specific *charu*. The mother of Satyavati thinking that Sage Richika was likely to have given the better of the two *charus* to his wife Satyavati, somehow prevailed upon her daughter to exchange the trees and the *charus* with the result that Satyavati had recourse to that tree and *Charu* which were meant for her mother and vice versa. In course of time Satyavati, wife of Richika, exhibited signs of pregnancy and Richika came to know from symptoms in her

body that there was an exchange of trees and *charus* between the mother and the daughter. Richika told Satyavati that as he was a brahman he wanted his own son to have the best lustre and learning of a brahman and as Gadhi was a kshatriya he wanted Gadhi's son to be a great and unequalled warrior and that for that purpose he had consecrated the two *charus* accordingly but as the mother and the daughter had made an unwarranted exchange, Satyavati would deliver a Kshatriya-like child of warlike temperament while king Gadhi would have a son of unequalled brahmanical lustre. Satyavati asked her husband Richika to intervene with his miraculous powers and see that at least her son should have the temperament of a brahman. Richika agreed and said that instead of his son it would be the grandson who would have the Kshatriya-like temperament. Thereafter Satyavati gave birth to Sage Jamadagni and Satyavati's mother gave birth to Sage Visvamitra. Jamadagni married Renuka and one of her sons was Parasurama who was an unequalled warrior with a Kshatriya-like temperament and who destroyed the Haihayas because they had killed his father Jamadagni. It is said that Parasurama destroyed clans of Kshatriyas twenty-one times. Satyavati, wife of Richika, the mother of sage Jamadagni and the elder sister of Sage Visvamitra, followed her husband to heaven and the legend says that she was then transformed into a large river flowing from the Himalaya mountain and now known as Kausiki or Kosi. Sage Visvamitra who had great regard for his sister elected to stay and perform penance on the bank of this river. This river was known as Kausiki which is the same as the modern Kosi as both Satyavati and Visvamitra belonged to the family of Kusika, the father of Gadhi. This river Kausiki is referred to in Vayapurana in Chapter 45, Verse 96 and in Chapter 91. Also in the Ramayana Balakanda Chapter 34, in Vana

Parva Chapters 82 and 111, in Adi Parva Chapter 235 Verse 7, in Anusasana Parva Chapter 7 and in Bhishma Parva Chapter 9, Verse 18. The legend of Kausiki is also referred to in Bhagavata Skandha IX Chapter 15. Verses 5 to 12, Kausiki is also referred to in the Matsya and the Vamana Puranas. The place where sage Visvamitra performed penance on the bank of river Kausiki is known as Kausikasrama and it is considered so sacred that a bath in the river at that place is said to yield merit equivalent to the performance of a Rajasuya sacrifice. There is also the Kausika lake connected with Visvamitra and a bath therein is said to yield merit equivalent to that of performing an Asvamedha sacrifice. Sage Visvamitra, born as a Kshatriya as the son of King Gadhi, became a brahman sage in this very birth by his intense and unequalled austerities. He is the seer of the Gayatri mantra which is considered the quintessence of all the Vedas. The confluence of river Kausiki with *Tamra* (modern *Tambar*) and Arun has been considered even in the epics to be a place of great pilgrimage. It is also stated that the asrama of Sage Rishya-sringa was on the bank of river Kausiki.

111. CHENAB

River Chenab was known by the name of Asikni in the Vedas, and in the Epic and Puranic literature this river is known by the name of Chandrabhaga. It is one of the five big rivers of Punjab, the land of five rivers. These five rivers are the Jhelum, Beas, Sutlej, Chenab and Ravi. All of them are Vedic rivers. River Jhelum was known as Vitasta, and the Greeks referred to it as Hydaspes. River Beas is referred to in the Vedic literature as Vipasa. It is also referred to as Arjikiya, and its Greek equivalent is Hypasis. River Sutlej is the Vedic river Sutudri *i.e.* Satadru, referred to in Greek by the name of Huphasis. River Chenab has its Vedic equivalent in Asikni and the epic name in Chandrabhaga, and is known to the Greeks as Akesines. The fifth river of Punjab is Ravi. Its Vedic equivalent is Parushni, and it is also known as Iravati. In Greek it is referred to as Hydroates.

In the *Rigveda*, VIII-20-25 river Asikni, that is Chandrabhaga or Chenab, is referred to. The Rik says "O Maruts, to whom excellent sacrifices are offered! Kindly see (then bring to us for curing us) the medicines which are found in river Sindhu, in river Asikni, in the seas and on the mountains" *Asikni* means black in colour and this refers to the dark waters of river Chenab. In *Rigveda* X-75-5, Asikni is also mentioned along with other rivers. In this Rik, according to Sayana, seven principal rivers and three other subsidiary rivers are mentioned. The Rik mentions Ganga, Yamuna, Saraswati, Parushni (same as Iravati), Sutudri (same as Satadru), Asikni (Chenab), Marudvridha, Vitasta (Jhelum), Sushoma and Arjikiya. With regard to Marudvridha, Yaksha says that it is not an independent

river but a subsidiary river an adjective of other river and it only means "the rivers swollen on account of the wind." According to others, Marudvridha means river Maruvar-dwan which is a tributary of river Chenab and flowing in Kashmir. River Sushoma in the above Rik has been identified by Yaska with the Major river Sindhu, while according to other scholars, Sushoma can be identified with river Sohan i.e. Suwan in the Rawalpindi district. These five rivers which flowed through Punjab and gave the country its name of Panchanada ultimately meet river Sindhu.

Asikni, that is Chandrabhaga or Chenab, is referred to as one of the great rivers of India, in 'Questions of Milinda.' In the Sabhaparva of *Mahabharata*, IX 23, while describing the Sabha of Varuna, river Chandrabhaga is mentioned along with Vipasa, Satadru, Saraswati, Iravati Vitasta and Sindhu.

In the Anusasana Parva of the *Mahabharata*, Chapter 64, Bhishma describes to Yudhishtira the various rivers and *tirthas*, and also mentions the merits which could be acquired by resorting to them. In Verse 7 of this chapter it is stated "One who bathes for seven days and without taking any food in river Chandrabhaga (Chenab) or river Vitasta (Jhelum) which is of ripples becomes as pure-minded as a *Muni* or saint." Verse 8 says "By taking a bath in the rivers which flow with a big sound, which pass through the Kashmiramandal and ultimately meet river Sindhu—a person becomes *Silavan* and attains heaven." In the Bhishmaparva of the *Mahabharata*, Chapter IX, Verse 15, river Chandrabhaga (Chenab) is mentioned along with rivers Satadru, Yamuna etc. And in the same chapter in Verse 23 river Asikni is also mentioned. In *Bhagavata*, Skandha V, Chapter XIX-18 a list of major rivers is given. Here Chandrabhaga and Asikni both are mentioned. It

may not necessarily mean that they are two separate rivers. In this passage of *Bhagavata*, Reva and Narmada are also separately mentioned. Just as in the earlier stages of river Narmada one stream is known as Reva and the other is known by the name of Narmada, similarly it is possible to construe in this passage of the *Bhagavata* that one stream might have been called Chandrabhaga and the other Asikni. Chandrabhaga is a common name for rivers and is a tributary of river Krishna, identified with river Bhima. Chandrabhaga is also associated as a small tributary of several rivers like Narmada, Tapi and Sabarmati—it is mentioned in *Bhagavata* V-19-18 along with Satadru, Marudvridha, Vitasta, etc., and this enumeration clearly shows that in the *Bhagavata* passage, Chandrabhaga is a Punjab river and is the same as Chenab. It may be noted that in this passage of *Bhagavata* Marudvridha is listed as a separate river, mentioned along with those of Punjab and Kashmir; though, as stated earlier, Yaska takes it only as an adjective of other rivers meaning 'swollen by the wind'. In *Vishnudharmasutra*, Chapter 85, a comprehensive list is given of several places of pilgrimage where if a person performs the *sraddha* to his ancestors he attains eternal bliss. In Sutras 45 to 49 all the five rivers of Punjab are mentioned as fit places for performing the *Sraddha*—Vipasa (Beas), Vitasta (Jhelum), Satadru (Sutlej), Chandrabhaga (Chenab) and Iravati (Ravi). Chandrabhaga is also mentioned in the *Matsyapurana*, *Naradiyapurana*, *Nilamata-purana* and *Haracharitchintamani*.

River Chenab has its source in the Himalayan canton of Lahul in the Punjab. It flows in two streams: the stream of Chandra issues forth from a snow-bed by the side of Bara Lacha from a height of about 16,000 feet; the other stream called Bhaga rises from the north-western side of

that Pass. The two streams Chandra and Bhaga meet at Tandi. The combined stream is therefore known as Chandrabhaga. It flows through the Punjab and the Himachal Pradesh and through the state of Jammu and Kashmir and then flows further through Pakistan. The river takes three bends and at all these curves it is joined by one or the other of its tributaries. Its chief tributaries are Uniar, Shudi, Bhutna and Maruwardwan; then further on, Golan Lar, Lidar Kol, Bichlari and Ans, and still further on river Tawi. River Jhelum joins Chenab at Trimmu; the two rivers then flow under the name of Chenab. This combined stream is joined by river Ravi near Sindhu and it is further on joined by river Sutlej at Madwala. This combined stream then flows further on in the name of Panjnad and joins river Sindhu i. e. Indus at Mithankot.

The bed of river Chenab particularly in the plains is wide and sandy and it has been observed that this bed has shifted from time to time. It is stated that right up to 1245 A.D. river Chenab flowed to the east of Multan, and that from 1397 A.D. onwards river Chenab is flowing to the west of Multan. The lower Chenab canal was taken off from the left bank of this river to water the area between Chenab and Ravi. Similarly a system of inundation canals was taken off from the left bank of river Chenab, after its confluence with Ravi. Most of the inundation canals were first constructed by the Pathan rulers of Multan, and Shujabad.

112. JHELUM

River Jhelum is river Vitasta of the Vedas. In the *Rigveda*, X-75-5, seven principal rivers and three subsidiary rivers are mentioned according to Sayana. The seven principal-ones are Ganga, Yamuna, Saraswati, Sutudri, Parushni, Marudvridha along with Asikni and Arjikiya along with Vitasta (Jhelum) and Sushoma. Jhelum, that is Vitasta of the Vedas, is river Hydaspes of Arrian and Bidaspes of Atolemy. Sharf-ud-din, the historian of Taimur, calls it by the name of Dendan and Gamad. Locally, Vitasta or Jhelum is also known as Veth and Bebat. With regard to this river which has its rise in Kashmir, Emperor Jehangir states in his memoirs: "The source of river Bebat (Jhelum) is a mountain in Kashmir called Vernag. It appears that at one time a very large snake haunted the spot. I visited this source twice during the lifetime of my father. It is about twenty *kos* from the city of Kashmir. The spring rises from a basin of octangular form. The water is so clear that if a poppy seed is thrown in, it will be visible till it reaches the bottom. There are very fine fish in it. After my accession, I ordered its sides to be paved with stones, a garden to be made round it and the stream which flowed from it to be similarly decorated on both sides. Such elegant chambers and edifices were raised on each side of the basin that *there is scarcely anything to equal it throughout the inhabited world.*" (Elliot).

Emperor Jehangir was so much impressed by the sight at the source of river Jhelum in Kashmir that he called it the heaven on earth. According to Ptolemy, Kashmir was Kaspēiria and that country was situated below the sources

of Bidaspes, *i.e.* Vitasta, Sandaval, *i.e.* Chandrabhaga, and Adris, *i.e.* Iravati. According to the ancient legend of Kashmir, the land of Kashmir was originally a lake called Satisaras, and the whole country round about subsequently became known as the Satidesa. The *Nilamatapurana* observes that the whole of Kashmir is the embodiment of Goddess Uma herself, and the heavenly river Vitasta which has its source in the Himalaya mountain is like the *Simanta* line of the holy country flowing centrally and dividing the country into two parts. The enmity of Nagas (snakes) and Garuda (eagle) is proverbial. Legend says that Vasuki Naga propitiated Vishnu and sought protection from Garuda. Vasuki was ultimately provided a safe place in this Satidesa along with other Nagas. The Nila Naga was made the king; this Nila Naga resided in the famous Vernag fountain. According to the *Nilamatapurana*, as demon Jalodbhava who resided in the Satisaras killed men and Nagas, the Naga King Nila with the help of Sage Kasyapa propitiated Vishnu, Vishnu asked Ananta Naga to pierce the hills round about so that the water in the Satisaras might flow away, the lake might become dry and the demon Jalodbhava might be killed. The demon was killed as planned. Uma or Sati herself became river Vitasta *i.e.* Jhelum. The Vanaparva of the *Mahabharata* observes that the whole country of Kashmir is holy. Vitasta is the same as Vitamsha referred to by the Buddhists. The land of Kashmir is very closely connected with sage Kasyapa. Further, out of the ten incarnations of Vishnu *Matsya Avatara* and *Varaha Avatara* are also closely associated with this land. Legend says that Vishnu became Matsya or fish in Kashmir, that the ship *i.e.* the Nau, in which the creatures were carried in order that they may be saved from the deluge was in fact Goddess Durga herself; and this ship was carried to the west of the Banhal Pass in the Pir Pantsal range at the

highest snowy peak called Nau Bandhana Tirtha. It is further stated that Vishnu became the incarnation of *Varaha* as Baramula which is the same as Varahamula or the Sukarakshetra and which is situated at a distance of about 32 miles from Srinagar on the right bank of Vitasta or Jhelum.

River Vitasta has her source in the spring of Vernag whose waters are of deep blue colour. Several streams like Adpat, Bring, and Sandran join it near Khanabal, and from this place up to Baramula, for about 102 miles, the river is navigable. Srinagar, the capital of Kashmir, which is situated on river Jhelum, is referred to in *Rajatarangini* as Srinagari, was built by Emperor Ashok and it is said to have then had 96 lakhs of houses. Pravarasena I constructed the shrine of Pravareswara and Pravarasena II built the new capital of Kashmir in the 6th century. The celebrated Dal Lake with floating gardens and beautiful surroundings is situated to the north-east of the city. The Shalimarbaug of Jehangir and the Naseembaug of Akbar are some of the famous spots. River Jhelum then goes to the Wular Lake. This lake is called the Mahapadmasaras. The Wular Lake is also known as Ullola, and was known to the Buddhists as Aravalo. Lake Wular stands pre-eminent for its large size.

Before entering the Wular Lake, Jhelum is met by river Sind, one of its tributaries. River Jhelum takes many turns and this fact keeps its force in check. Before that river Liddar issuing from the head of the Liddar Valley joins Jhelum. And river Sind joins river Jhelum at Shadipur. After the Wular Lake, Jhelum is joined by river Pohru. On the left bank Jhelum is met by Vishav, Rembiara, Ramshi, Dudhganga and Suknag. River Jhelum is the central river of Kashmir and much of the internal commerce of Kashmir is carried on through boats of various

sizes and descriptions on river Jhelum. The five great rivers of Punjab which have given the name of Panchanada to the country meet river Sind, and out of these five great rivers Jhelum is the most westerly river and situated to the east of Indus or Sindhu. Jhelum ultimately joins river Chenab in Trimmu in $31^{\circ}.11'$ North and $72^{\circ}.12'$ East. It has a total course of about 450 miles. The country between Jhelum and Chenab is known by the name of Chaj Doab. Srinagar, Jhelum, Pind Dadan Khan, Miani Bhera and Khushab are some of the principal towns situated on the banks of river Jhelum. General Cunningham observes that Alexander crossed Vitasta, that is Hydaspes or Jhelum, at a place identified with Jalapur in the Jhelum district and there he met King Porus. The battlefield of Chilianwala is on the opposite bank. It has been observed that out of the five rivers of Punjab, Jhelum is more full of fish and crocodiles. The Lower Jhelum Canal branches off at Mong Rasul in the Gujarat district.

The Whole valley through which river Jhelum flows is celebrated for its extremely beautiful sights and surroundings. Moghul emperors were highly charmed with it. Legend says that Akbar got intoxicated with its majestic beauty and plunged into the valley. Srinagar, the capital of Kashmir, was constructed on both the banks of the river. The various spots in the city are approached through the *shikaras* and boats running over the main flow of Jhelum as also from the canals taken out of it. The early history of Kashmir and the legends connected therewith are found in the *Rajatarangini* and the *Nilamata-purana*. Kashmir's cultural contribution can be said to have flourished on the bank of river Vitasta or Jhelum.

113. RAVI

River Ravi is river Hydrates of Arrean. Ptolemy calls it Adris. It is Hyarotes of Strabo. Pliny calls it Phuadis. In Vedic literature this river is known by the name of Parushni. It is also sometimes called Purushni. In the classical Sanskrit literature this Vedic Parushni came to be known by the name of Iravati. Ravi is derived from Iravati. In *Aini Akbari* it is known as Irawadi. River Ravi is one of the five great rivers of Punjab. All these five rivers combine in one stream and ultimately meet river Sindhu at Mithankot in Pakistan. River Ravi flows between the two great rivers Chenab and Sutlej. The famous city of Lahore in Pakistan stands on the bank of river Ravi. It rises from the Southern slopes of the sub-Himalayan range in kulu in the Kangra district. The source is located in the mountains of Bungall and it is situated near the Rotang Pass ($32^{\circ} 26'$ North and 77° East). In the early stage the river is also called Raina. After the Kangra District it passes by the city of Champa. It is from this area that the river is given the name of Ravi. About 10 *kos* from Jammu it is met by river Tavi. Near Madhopur are situated the head works of the Bari Doab Canal. The river further passes by the town of Dera Nank. It is recorded that much damage was done to this town and its principal temple by the floods of Ravi in 1870 A.D. It is one of the most sacred towns of the Sikhs. Passing through the Gurdaspur and Amritsar Districts, it enters the Lahore District. Here it is divided into three branches. It is also met by river Degh in the Montgomery District. It ultimately merges into the combined waters of Chenab and Jhelum near Ahmadpur situated ($30^{\circ} 31'$ North and $70^{\circ} 71'$ East). Ravi has a total course of about 450 miles. The combined stream

of Ravi, Chenab and Jhelum is known by the name of Chenab. The water of river Ravi is redder than that of Chenab. Even when Ravi flows in the plains, it moves in a narrow valley. It is estimated that the deposits made by river Ravi are more fertile than those of Chenab. In many places Ravi is fordable for about eight months in a year, Ravi moves in a tortuous channel. From the forests of Champa, Deodar timber is made to float down the river in rafts. Sometimes the trunks of the trees are made to float down the current of the river. The bottom of the river is in many places full of dangerous quicksands,

River Ravi, i.e. river Iravati of the classical Sanskrit authors, is referred to in the Vedas as Parushni as stated above. It is referred to in *Rigveda*, 5-52-9 and in the famous Dasarajna hymn of *Rigveda*, 7-18-8 and 9. King Sudasa Paijavana, also referred to as son of King Divodasa, was the principal king who fought the famous Dasarajna war so conspicuously mentioned in the *Rigveda*, and won it. This war is referred to practically in all the *mandalas* of *Rigveda* but the main references are found in the 7th *mandala* of Vasishtha. The queen of Sudasa was by name Sudevi. Viswamitra was the original Purohita of Sudasa and through him Sudasa had performed the Aswamedha Sacrifice. But at a later stage Sage Vasishtha became the Purohita of Sudasa. Even though the war is known as Dasarajna, i.e. where ten kings were involved, the figure ten is not to be taken in a literary sense. It only means many kings. As a matter of fact, Sudasa had to fight with about 30 chiefs. Some of them were Simyu, Turvasa, Druhyu, Puru, Chayamana Kavi and others. There is much difference of opinion with regard to the exact names and the number. *Rigveda* 7-18-5 states that the enemies of King Sudasa had dug up the course of river Parushni, i.e. Ravi

or Iravati, in such a way as to harm and ruin Sudasa, but God Indra made the waters of the river favourable for Sudasa. In *Rigveda*, 7-18-8 and 9, it is stated that the evil-minded enemies of Sudasa broke the banks of river Parushni, but on account of the grace of God Indra, Chayamana Kavi, the enemy of Sudasa, was ultimately destroyed by him. The broken banks of Parushni were once again repaired and with the grace of Indra, Sudasa conquered the enemies. River Parushni is also mentioned in *Rigveda*, 10-75-5 along with Ganga, Yamuna, Saraswati and the rivers of Punjab. *Nirukta*, 9-26 also mentions Parushni. According to *Nilamata Purana*, a bath in the sacred Parushni destroys all sins. The name Parushni is variously explained. It is derived from the flocks of wool (*parus*) or the bends of the river or from the reeds on its banks. Both rivers Parushni and Yamuna are connected with the victory of King Sudasa, and it is conjectured that perhaps Sudasa had to fight at both the places. The digging-up of the river by the enemies of Sudasa is interpreted as an effort on the part of his enemies to make this river more accessible to them so that they might better attack Sudasa, but that effort failed and on the contrary they were overwhelmed in the river and got drowned.

In its classical name Iravati, *Ira* means water. It is referred to in the *Vishnu Dharma Sutra*, along with other Punjab rivers, as a sacred place, fit for the performance of the *Sraddhas*. It is referred to in *Matsya*, 22-19 and *Vamana*, 79-7; also in *Vayu*, 45-95 in the chapter of Bhuvana Vinyasa, along with Vitasta, Vipasa, Devika, etc. Similarly, Iravati is referred to in the *Mahabharata* in the Sabha Parva, 9-23 along with Vipasa, Satadru, Chandrabhaga, etc; and in the Bhishma parva, 9-16 along with Vitasta, Payoshni and Devika.

The country of Madra was situated between rivers Ravi and Chenab. King Salya, brother of Madri, the second Queen of Pandu, was its ruler in the time of the Mahabharata War. His capital was Sakala. Even though he was the maternal uncle of Nakula and Sahadeva, he was made to side with Duryodhana by the sheer merit of the latter's good hospitality. After the fall of Bhishma and Drona, Karna was appointed the General and Salya was made his *sarathi* or charioteer. Hot words were exchanged between them on the battlefield. In reply to taunts of Salya, Karna spoke still more bitter words. In Karna Parva 37-27, river Iravati is referred to. Bahlika is also referred to along with Madra. Sometimes the two are identified, while some hold that Bahlika was a part of Madra Desa. Asvapati, the father of the famous Sati Savitri and the father-in-law of the young Satyavan who was brought back by her from Yama, was a ruler of the Madra Desa.

114. BEAS

River Beas is the same as River Vipas of the Vedic literature. It was also called Vipasa. It is one of the five great rivers of Punjab, namely Sutlej, Beas, Ravi, Chenab and Jhelum. All of these five rivers combine together and meet river Sindhu at Mithankot in Pakistan. These five rivers have given the name of Punjab to that province. River Vipas or Beas rises on the southern verge of the Rotang Pass in Lahoul. It is in the Himalayan region situated in the north-east of Punjab. Its source is at the height of 13,200 feet above the level of the sea and is situated at latitude $32^{\circ}-24'$ North and longitude $77^{\circ}-11'$ East. The source of this river, like the sources of other rivers in India, is considered very sacred by the Hindus. It ultimately meets river Sutlej. Like all other rivers of Punjab, Beas also takes a north-westerly turn, and then goes south. Every day there is variation in the depth of the river on account of the daily melting of snow during daytime by the heat of the sun. This leads to the swelling of the river in the evening. First it goes to Mundi and then to Naduan. It is joined by its two feeders, one being the Holku with a course of about 30 miles and the other Binoa with a course of about 50 miles. From Naduan, the river takes a sweep of about 80 miles and enters the plain of Punjab. River Beas meets river Sutlj at Endreesa at $30^{\circ}-10'$ North and $75^{\circ}-4'$ East. Beas has a total course of about 290 miles.

The meaning of Vipas from which the present name of river Beas is derived is "fetterless". This river was known to the Greeks by the name of Hyphasis or Hypanis or Bipasis. Nirukta 9-26 mentions that the earlier name

of river Vipas was Urunjira. Panini in 4-2-74 mentions this river and in the post-Vedic literature this river Vipas is known by the name of Vipasa. It has been observed that Vipas or Beas has changed its course considerably and frequently since ancient times. In *Rigveda* 3-33-1 rivers Vipas (Beas), and Sutudri (Sutlej) are mentioned together. They are described as having their source on the plateau of the mountain and as desirous of meeting the ocean. They are called two mares moving swiftly and enjoying the company of each other. They are further called two white cows desirous of licking the calf and moving swiftly towards the ocean. Sayana derives the name Vipas from *Kulavipatana* that is, digging up her own banks or *Vipasana*, making fetterless or *Vimochana*, releasing. In *Rigveda* 4-30-11 it is stated that the cart of Goddess Ushas or Dawn was broken by Indra and it is lying on the bank of the river Vipas. In *Rigveda* 10-75-5 seven principal rivers and three subsidiary rivers are mentioned and river Vipas is referred to there by the name of Arjikiya. It is described as one of the seven principal rivers and this Arjikiya is mentioned along with river Vitasta and Sushoma. According to Gopatha Brahmana, in the middle of this river Vipas or Beas there was the Visishtha Sila. According to Yaska, Viswamitra came to the confluence of rivers Vipas and Sutudri and started praying in order that the rivers might give him passage for crossing.

In the Adiparva of the *Mahabharata*, Chapter 191, it is stated that once Viswamitra came to the Asrama of Vasishtha. The latter received Viswamitra very cordially. In that Asrama, Viswamitra saw the wonderful cow of sage Vasishtha and requested him to give it over to him as a gift. As Vasishtha was reluctant to give the cow, Viswamitra started taking her away by force. The legend further says that this cow Nandini thereupon grew angry and creat-

ed several Mlechcha warriors. They defeated Viswamitra who thereupon started performing penance and secured the spiritual power called "Brahmanya". This incident created enmity between the two sages. In the meantime there was a dispute between King Kalmashapada and Sakti, the son of Vasishtha. Once they met each other in a forest from opposite directions. But each was desirous that the other should give him the way. Sage Sakti ultimately cursed Kalmashapada stating that the latter would be a demon and an eater of human flesh. This kalmashapada who was seized by a demon ultimately destroyed the sons of Vasishtha including Sakti himself at the instance of Viswamitra and ate their human flesh. The death of his sons caused great sorrow to sage Vasishtha who became so despondent that he desired to commit suicide. He tried various means to put an end to his life but somehow or other every time he was saved and his attempt to end his life became unsuccessful. He tried to throw himself in the river Ganges but from there also he was saved. Then again he came out of his Asrama and saw one river full of new water in the rainy season. It was moving forcibly and was uprooting and carrying away a large number of trees on its banks. Vasishtha thought of drowning himself in this river. He tied ropes around his body and with great despondency he threw himself in this river. But as fate would have it, all the bonds of ropes were cut by the river, Vasishtha was made fetterless by the river and he came back again to the bank. As this celebrated sage Vasishtha was made fetterless or *vipas* by this river, the river became famous by the name of Vipasa. This is how the name of this river is explained in the *Mahabharata*. This same legend is repeated in the *Vanaparva* of the *Mahabharata* in 132-8 and 9 verses. River Vipasa is mentioned

as Vipasa in the Ayodhya Kanda of the *Ramayana*, Chapter 68 verse 19. The river is said to have destroyed the bonds of sage Vasishtha because the river was afraid of killing a Brahman.

115. SINDHU

River Sindhu, one of the great rivers, has its rise in Tibet in 32° North and 81° East. That source is to the north of the Kailasa mountain and is near the Man Sarovar. From this area in the Himalayan mountain start rivers Sindhu, Sutlej and Brahmaputra and also the Kauriala spring. From Tibet it flows north-west and then it is met by river Ghar. Near its source the river is at a height of 17,000 ft. from sea level. Then it enters the Kashmir area. Here it comes down to a height of about 13,000 to 14,000 feet. In Baltistan the height of the river is about 8,000 ft. At Leh it is met by the Zaskar river. It passes near Skardu and flows by the side of the Haramosh mountain. The gorge near Skardu is a well known spot where the river comes out from the western portion of the Himalayas. Near Attock river Sindhu is met by the Kabul river. Attock is situated just half way on the Sindhu river, which has a total length of about 1,800 miles. After Attock the river flows for about 940 miles to reach the Arabian Sea near Karachi. At Attock the river comes down from a height of 17,000 ft. in Tibet to about 2,000 ft. From this place the river starts moving southwards. It is met by river Haroh. At Makhad it is met by river Sohan. Near Mithankot it is met by the combined waters of the five Punjab rivers namely Jhelum, Chenab, Ravi, Beas and Sutlej. These five rivers are also known as the Panjnad. Mithankot is about 970 miles from the sea, and it is about 260 ft. above the sea level.

Sindhu not only means river Sindhu, *i.e.* Indus, but Sindhu also means the ocean. The greatness of the river, its fast and impassable flow of waters and its sudden inunda-

tions have led people to actually name it as "Darya" and the river is known by that name in Sindhu particularly from Bakkur onwards. The river flows for the most part through Punjab and Sindh in Pakistan. The river finally meets the Arabian Sea near Karachi through many mouths. The water of the river is slightly brownish. In the past Indus has caused disastrous floods and it has changed its course also. It is estimated that the river begins to rise in March and attains its maximum rise in August and it again begins to subside in September. Numerous canals have been taken out from this river. Near Sukkar, one of the biggest barrage has been constructed. The work was started in 1923 A.D. and was completed in 1931 A.D. Even from the times of the Mahabharata onwards land was cultivated in Sindh with the help of canals. But these canals were silted every year and it was necessary to have an annual clearance. The canals coming within the Sukkar barrage scheme are meant to irrigate about 80 lakhs of acres. The canals of this scheme are some of the biggest in the world. River Indus has a delta of about 3,000 sq. miles and its drainage basin is estimated as 3,72,700 sq. miles.

The name Indus is derived from its Sanskrit original *Sindhu*. In Greek it was called *Sinthos* and in Latin *Sindus*. The word "India" has reference to the name of Sindhu or Indus. In *Rigveda* the Sapta Sindhus are referred to. They are rivers Indus, the five rivers of the Punjab and river Saraswati. *Rigveda* also mentions medicines which are found in river Sindhu, river Asiki and the seas. This river is referred to as Hoddu in the Bible. River Sindhu has also given the name of Sindhu or Sindh to the country through which it flows;

In the times of the Mahabharata, Jayadratha, son of Vriddhakshatra, was the ruler of the Sindhu country and his

wife was Dussala, the daughter of Dhritarashtra. One of his sons was killed by Arjuna at the time of Draupadi Swayamvara and his other son died through fear of Arjuna. He killed Arjuna's son Abhimanyu and was subsequently killed by Arjuna. The country of Sindhu is mentioned in the *Mahabharata* along with Sauvira. Both these countries were near each other. The horses of the country of Sindhu were very famous. They are known as Saindhavas.

Excavations at Harappa and Mohenjo-Daro and subsequently at numerous other places have brought to light the well-developed and flourishing Indus valley civilization which existed for at least more than 1000 years. In 1922 A. D. Sri R. D. Banerjee found remains under a Buddha stupa at Mohenjo-Daro. It was a highly developed urban civilization, and it was very widely spread. Between Rupar at the foot of the Simla hills and Sukagen-dor near the Arabian Sea, more than 60 sites have been found to have remains of this culture. Even at Lothal and in Saurashtra many sites have been excavated. Harappa is a large village in the Montgomery District of Punjab in Pakistan. Mohenjo-Daro is in the Larkhana district of Sind. The Indus Valley Civilization is roughly dated between 2500 and 1500 B.C. It is estimated that the rainfall in the Indus Valley was more ample in the 3rd millennium B.C. than it is today; and there was a great measure of stability for the inhabitants of this area 3000 to 4000 years ago. The citadel, the granaries, the gateways and the terraces, the cemeteries, the college, the assembly hall, the bath, the fortifications, etc., give the idea of the complex civilization then prevailing. About 80 miles from Mohenjo-Daro has been found out the ancient site of Chanhudaro. About three hundred miles west of Karachi have been found the Sutkagen-dor and other sites. At Harappa 57 graves have

been found. The bodies lie from north to south in graves which can also contain 15 to 20 pots. The dead have ornaments, shell bangles, necklaces, copper finger-rings, earrings, objects of toilet by their side, etc. But it is believed that burials may belong to a later period and the Indus Valley people disposed of their dead by cremation, as is proved by cemetery urns, burnt human bones and ashes. This Indus Valley Civilization had progressed both in the matter of agriculture and trade. Implements of war also have been indentified. The Indus script on seals and tables is pictographic. We have not been so far able to read it. It appears to be uniform. It is believed to have passed through a long evolution. It seems to begin from right to left and then from left to right. It is further believed to be pictorial and not in the form of alphabets. It has also been found that this script has accents also. Some scholars believe that it is parent of the Brahmi script of early India. All the same no successful efforts have so far been made to decipher the script. So far as the religion of the Indus Valley is concerned, the worship of the Mother Goddess appears to be prominent; so also the worship of a Male Deity similar to Pasupati or Siva; worship of animals, semi-human beings, trees, stones, linga and yoni symbols, etc., is also found. Yoga practice is also indicated. Many scholars suggest even an early date for this civilization viz., from 3250 to 2750 B.C. With regard to its relation with the Vedic culture also there is a great difference of opinion among scholars. Many scholars have accepted 15th century B.C. as the approximate date of the Vedic culture. But there are many others who push it back much earlier and even before the Indus Valley Civilization. Some scholars even believe that the Indus Valley Civilization was part or an offshoot of the Vedic culture itself. Some say that the Indus valley culture represents the non-Aryan culture described in the *Rigveda*. Anyway, this

culture is part of an indigenous and independent culture of this land and is not believed to be an offshoot of the Mesopotamian civilization. People of the Indus valley seem to have traded very widely. They traded with places including Kashmir, Nilgiri Hills, Central Asia, South India, Mysore, Afghanistan, etc. The various Seals show that there were animals living in forests and thus there were dense forests and heavy rainfall in this region. This part was watered not only by the Indus river but also by another great river Mihran which existed right up to the 14th century A. D.

116. TAMRAPARNI

River Tamraparni is frequently mentioned in the Epics and the Puranas. It has its rise in the Western Ghats and it flows through the Tirunelveli district. That portion of the Western Ghats which begins from Nilgiris and goes up to Cape Comorin is also called the Malayan Mountain. The river is sometimes called Tamraparni and also Tamra-vari. It would therefore mean a river of Copper Colour, meaning thereby that the sand in the bed of the river is reddish. It may also mean a river with red leaves, *i.e.* with trees having red leaves growing on its banks.

This river has its rise in the Western Ghats from a hill which is known as Agastya Malai.

It is situated $80^{\circ} - 37'$ North and $77^{\circ} - 50'$ East. The river has its mouth in the Gulf of Mannar in the East. This river gets rain waters from both the monsoons. It is therefore a perennial river and is very useful for purposes of irrigation. Several dams were constructed across the river in the past, and there are proposals to harness the waters of this river for still further and better use. After its rise from Agastya Malai it receives several tributaries which also rise in the Western Ghats. After a few miles it reaches the Papanasam Tirtha about five miles from the station of Ambasamudram. It has a steep fall there, and there is a *kund* below. This place is known as the Papanasam Tirtha. It is also known by the name of Kalyana Tirtha. It is considered a very sacred place for pilgrimage and a bath here is considered very holy. The importance of this tirtha is described in the *Siva Purana* and the *Kurma Purana*. Bana tirtha which is high up in

the hill is also very sacred. The chief among the tributaries of river Tamraparni is Chittar.

Though the river is not very long it has been considered very sacred from ancient times. In its early stages, the river flows through a valley covered with dense woods and has also rapid falls at several places. At Bana Tirtha also it has a precipitate fall. After the Papanasam Tirtha the river divides itself into three streams. But all the three unite again after a little flow. Thereafter the river enters the Ambasamudram Taluk and then the Srivaikuntam Taluk. At the mouth of the river in the Gulf of Mannar is situated Korkai. It was the capital of the Pandyas. In those ancient days it was a very flourishing port and one of the centres of Dravidian civilization. This port was silted up in due course and a new port was constructed near Kayal. It was at this place that Marco Polo landed. This port was also silted. The Portuguese ultimately constructed another port at Tuticorin.

The city of Tirunelveli is situated on the bank of river Tamraparni. It is about 43 miles from Tenkashi. In the city of Tirunelveli, there are temples of God Varadaraja, Sankar and Subrahmanya. The main temple is that of Salivatiswara. In the other part of the temple, there is the image of Parvati. The Goddess here is known as "Kantimati Amba." Salivatiswara is considered as the Swayambhu *linga* of God Siva. In the circumambulation there are various other images, one of them being that of Ravana.

Tenkashi referred to above is also known by the name of Dakshina Kashi. It has a temple of Kashi Visvanatha. In the Gopura there are also the images of Veerabhadra, Bhairava, Kamadeva, Rati, Venugopala and others. Nearby is the temple of Parvati. About three miles from Ten-

kashi, there is the fall of Kuttalam. Near it there is a temple of Kuttaleswara.

Another important Tirtha on Tamraparni is Srivaikuntam. The main temple is about a mile from the station. It is the temple of God Vishnu. It also contains images of Sri Devi and Bhu Devi. Near the columns there are also the images of different Alvars. About three miles from Srivaikuntam is Alvar Tirunagari. This place is also known as the Kshetra of Sri Nammalvar. Nearby is planted a Tamarind Tree, in the cavity of which, it is stated, Sri Satakopa Alvar sat for a long time. The main temple in this town is that of Sri Vishnu.

It is stated that gods and goddesses had collected together on Mount Kailas for the marriage of Siva and Parvati. From this hill Sri Agastya came down to the South; and he carried with him a garland of lotus flowers which was perhaps used at the time of the marriage. It is stated in the legend that the garland of lotus flowers transformed itself first into a beautiful damsel with cheeks as pink and fresh as the petals of red lotuses which the Sage had carried. Sage Agastya asked the damsel to transform herself into a river which she did. Sage Agastya moved after her course and established sacred places of pilgrimage on her banks. It is stated that Sage Agastya established 32 Tirthas above Papanasam which were meant for the gods and he further established 86 Tirthas below Papanasam which were intended for men. River Tamraparni and Vegavati, i.e. Vaigai have been considered to be the two chief rivers of the Pandya country. Apart from the sea port of ancient Korkai, the chief city of the Pandyas was Madurai and the chief mountain was Pothi.

River Tamraparni has been celebrated from ancient times for its pearl fishery. This fact has been referred to also in the *Vayu Purana* which is one of the old Puranas.

In Chapter 77 of the *Vayu Purana*, verses 24 to 27, river Tamraparni is described as a young proud woman meeting her husband, the Southern Seas. It is further stated that when the river meets the ocean we find in her waters conchs and pearls. It is noted there that people used to collect the water of this river containing Sankha (Conch) and Mauktika (Pearl) and by drinking that water it is stated that the people used to get free from diseases and miseries. River Tamraparni is referred to by Megasthenese as Ta-probane. In the Girnar inscription No. 2 of Asoka, river Tamraparni is referred to. In the fourth Canto of *Raghuvamsa* (verses Nos. 49-50) reference is made to the pearls found in river Tamraparni. In the *Bhagavata*, Skandha 10, Chapter 79, is described the Tirthayatra of Baladeva. In verse 16 are mentioned river Kritamala, Tamraparni and the Malaya Mountain. Baladeva is stated to have met Sage Agastya on his way to the South.

River Tamraparni is also mentioned in the *Mahabharata* and the *Ramayana*. Sugreeva addressed his soldiers by saying that they should take the permission of Sage Agastya and cross river Tamraparni. That river is stated to be full of alligators. Sri Neelakantha Dikshita, grandson of the brother of the famous Appayya Dikshita, has composed several works in Sanskrit and one of his works, a Mahakavya in 22 Sargas, is the *Sivaleelarnava*. Sri Neelakantha Dikshita flourished in the 17th century, as is known from his reference in his *Neelakantha Vijaya Champu*. In the second Canto of his *Sivaleelarnava* (which describes the 64 *leelas* of God Siva mentioned in the *Halasya Mahatmya*

of the *Skanda Purana*) he describes in verses 15 to 20 river Tamraparni. He says that big pearls are found in this river. The ancient Sage Agastya prescribed the course of this river. This river full of pearls and jewels has appropriately given the title of Ratnakara (Mine of Pearls) to her husband, the ocean. A bath in this river gives liberation like a bath in river Ganga, and therefore this river is known as Dakshina Jahnvi. The poet says that Sage Agastya took river Tamraparni as his daughter and just as a father gives pearls and jewels to his daughter going to her husband, similarly Sage Agastya gave river Tamraparni pearls and jewels, which are still found in her waters.

117. HIMALAYA

The magnificent range of the Himalaya mountain in the north of India has been specifically referred to in the Rigveda (1-121-4) as follow: "To which other Deity shall we offer our prayers? On account of Your prowess, Mountains like the Himalayas and the Oceans with rivers are created and the distant quarters are designated as your mere arms." Kalidasa in his Kumarasambhava has described the Himalaya as the King of mountains, the abode of gods and the measuring rod of the earth. It is called the dear calf of the mother cow, the earth. It is a store-house of endless gems and precious herbs; it is perpetually pure with eternal snow. Indian poets have sung passionately of the Himalaya. It is considered the abode of the Siddhas, the Yakshas and the Sadhus. Kalidasa aptly says that female Yaks spread out and wave their beautiful white tails at this Giriraja or the King of mountains and prove its title of a sovereign as if by the waving of the *chamaris*. The best known sages of India have had their asramas in the Himalaya region and poet Bharavi compares the Himalaya with the Veda itself inasmuch as "true and liberating knowledge has emanated from the region of the Himalaya as from the Srutis; it has dispelled darkness and acted for the benefit of those who seek the highest and the pure state of Brahman, which is devoid of births and old age." (Kirata 5-22).

Geologists have divided India into three main units. One is the plateau of the Peninsula, south of the Vindhya; the second is the Himalaya mountain range in the north of India and also spreading over Afghanistan. Baluchistan

and Burma—it is known as the Extra Peninsula. The third is the Indo-Gangetic plain of the Punjab and Bengal.

The Himalaya range of mountains is stupendously large and contains some of the highest peaks in the world. It is believed that the chain of the Himalaya mountain was formed on account of the very strong lateral thrust of the earth coming from the northern or the Tibetan direction towards the southern Peninsula of India. It is further believed that the various curvatures in the formation of the Himalaya can be explained by the resistance offered by the region of the Peninsula to these thrust-waves coming from the north and that in addition to the resistance of this southern peninsula, the two mountain ranges of the Aravalli mountains and the Assam mountains have helped to strengthen this resistance. On account of this resistance, the Himalayas have a steep and abrupt border when they face the plains of India while the slope in the opposite direction towards Tibet is much more gentle.

But the Himalayas are not a single chain of mountains but a series of several parallel ranges with an intersection of enormous valleys and spacious plateaus. The entire width of these mountain ranges varies from 100 to 250 miles. The central range of these parallel ranges is known as the Great Himalayan range and is about 1,500 miles long. The Himalayas are connected with the Hindukush, the Karakoram, the Kuen Lun, the Tien Shan, the Trans-Alai ranges and the Pamirs. But it is now generally taken that the name Himalaya should apply to that range of mountains which terminates in the North-West at the great bend of the Indus river in the Kashmir and which has its south-eastern limit defined by a similar bend of river Brahmaputra in the upper Assam. Of course, many scholars have opined that the Himalayan range goes even beyond the Indus and

the Brahmaputra. But it is equally true that at these two points in Kashmir and Assam, the strike of the mountains and the geological formations take a sharp hair-pin bend.

As the very name shows, the Himalaya is the abode of frost or snow. It was known as Imaus or Himaus or Hemodas. Greeks called it the Indian Caucasus. The Himalayas spread out from Kashmir to Assam for about 20 degrees of longitude. The highest peak in Kashmir is the Nanga Parbat (26,620 feet). The prominent peak in Assam is Namcha Barwa (25,445 feet). This long range of mountains from north-west to south-east is conveniently divided into four sections. The first section is the Punjab Himalayas from the Indus to the Sutlej, about 350 miles long; the second section is the Kumaon Himalayas from the Sutlej to the Kali about 200 miles long; the third section is the Nepal Himalayas from the Kali to the Tista, about 500 miles long; and the fourth section is the Assam Himalayas from the Tista to the Brahmaputra, about 450 miles long. This kind of division refers to the East to West sections of this stupendous mountain range. But the Himalayan system is also classified in longitudinal rows of three parallel ranges from west to east.

The first is the great Himalaya. It is the innermost range and also the highest. It has perpetual snow. Its average height is about 20,000 feet, and some of the highest peaks are situated in this range. They are Mount Everest (29,002 feet) in the Nepal Himalayas; K2 (28,250 feet) in the Karakoram; Kanchenjunga (28,146 feet) in the Nepal Himalaya; Dhaulagiri (26,795 feet) in the Nepal Himalaya; Nangaparbat (26,620 feet) in the Kashmir Himalaya; Gasherbrum (26,470 feet) in the Karakoram; Gosainthan (26,291 feet) in the Nepal Himalaya and Nandadevi (26,695 feet) in the Kumaon Himalaya.

The second range is known as the lesser Himalayas or the middle range, situated in the south of the great Himalaya range. This range of lesser Himalaya has a height of about 12,000 to 15,000 feet and is about 15 miles wide.

The third range of mountains which intervenes between the lesser Himalayas and the Indo-Gangetic plain is known as outer Himalayas or the Siwalik range. Its height is about three to four thousand feet and its width is from 5 to 30 miles.

A variety to scenery is noticeable on these great ranges. Shadowy valleys, successive forests, ridges, snowy pinnacles, deep precipices, luxuriant vegetation, magnificent glaciers, wonderful desolation at higher elevations, greatly venerated mountain peaks which are places of pilgrimage, the eternal flow of sacred rivers and lavish scenes of majestic nature—all these combine to rouse the imagination and a feeling of veneration.

All the great rivers of the Punjab rise in the Himalayas. The Yamuna, the Ganga, the Kali and the Goghra have their rise in the next section of the Himalayas. The Gandak and the Kosi with seven affluents rise in the Nepal Himalayas. The Brahmaputra is the chief river in the Assam Himalayas.

The Tibetan Zone lies beyond the line of the highest elevation of the great Himalayas. Geologically, it is composed of a continuous series of highly fossiliferous marine sedimentary rocks. South of the Tibetan zone is the central or the Himalayan Zone which consists of the great Himalaya and the middle Himalayas. Geologically, it is mostly composed of crystalline and metamorphic rocks with unfossiliferous sedimentary deposits of a very early age. The third is the outer or the sub-Himalayan range of the Siwa-

liks and geologically, it is composed of Tertiary and sedimentary river deposits. It is believed that the Himalayas stood out from very early times but the main folding took place in the Tertiary era. The Siwaliks are also divided into three stages.

The beds of the waterless forest lands are called the Bhavar or the Ushara Bhumi. Though there is little of water, there are magnificent forests. This is so particularly at the foot of the Kumaon Hills. To the south of the Bhavar the country changes into a swamp which is devoid of trees but has sluggish streams and this tract is known as the Tarai. In the Nepal region it is known as Taryani. In the Tarai, the ground is marshy. Between the Siwaliks and the Himalaya, the valleys are known as Duns. The most remarkable and the best known is the Dehra Dun, from the town of Dehra. The Hill stations of Dharmasala, Simla, Chakrata, Mussoorie, Dalhousie, Naini Tal and Ranikhet are well known. In the Himalayan region while crossing the great rivers, local suspension bridges of cane and other fibres are usually made use of. There are several paths which are well frequented. Badrinath and Kedarnath are annually frequented by numerous pilgrims. Similarly pilgrims also visit Jamnotri Gangotri, the Kailasa and the Mansarovar. There are many other places of pilgrimage in this vast area. Sheep and yaks are used as beasts of burden. For going to the Kailas and the Mansarovar, one has to enter the region of Tibet. There are many passes. Some of them are the Kangwa La, the Mana, the Niti, the Balcha Dhura, the Anta Dhura, the Lampiya Dhura, the Lipu Lekh and the Jelep La.

The Kailas is venerated both by the Buddhists and the Hindus. It is regarded by the Hindus as the Sivalinga Itself.

In the Himalayan range of mountains in the North stretching out from Kashmir to Assam, are located a number of places of pilgrimage, the most famous of them are Amarnath in Kashmir; Mansarovar and Kailasa in Tibet; and Yamunotri, Gangotri, Kedarnath and Badarinath in the Uttarakhand. At the bottom of the mountain range are Hardwar, Jwalapur, Kankhal and Rishikesh. In Nepal, there are Pashupatinath, Muktinath and other places. These are only the main centres of pilgrimage. Usually the pilgrims start from Hardwar and complete the *yatra* of Yamunotri, Gangotri, Kedarnath and Badarinath in one journey. Reference may be made to the special articles on Hardwar, Kedarnath, Badarinath and Amarnath.

Every devout Hindu and Buddhist has a special veneration for Mount Kailasa. It is the abode of Lord Siva and his consort Uma. The peak of Kailasa in Himalaya is about 22,028 feet above the sea level and is situated about 25 miles north of the Mansarovar. The Tibetans call it Kangrimpoche which means "Jewel of Snow." Round about this mountain peak, the pilgrims perform their *pradakshina* or circumambulation. The Kailasa mountain is also called the Hemakuta mountain. Major rivers have their source round about the locality of Kailasa and the Mansarovar. It is not only worshipped by Hindus and Buddhists but also by the Jains who call it the Ashtapada Mountain. The circumambulation of about 25 miles is completed in two or three days. For the *yatra* to Kailasa and Mansarovar, pilgrims usually go via the Lipu Lekh pass. They first come to Tonakpur; then going further through Pithoragadh, Askot and Dharchula they reach Garbiang. Garbiang is the last town in the Indian territory. Pilgrims then proceed to the Lipu Lekh pass which is about 16,750 ft. high, and from this place starts the limits of Tibet. After crossing

that, the pilgrims reach Taklakot. It is a Buddhist centre with a Buddhist monastery where about 300 monks reside. Mansarovar is about 34 miles from this place. About 12 miles of Taklakot in the territory of Bhutan is situated Kocharnath. This place is celebrated for its large library. In the Buddhist monasteries and on many other objects, one finds the famous Buddhist *mantra* inscribed "Aum Mani-padme Hum."

The Mansarovar Lake is also called Cho Mapan. The circumambulation of this lake is performed within four to six days. The *yatra* of Mansarovar is sufficiently difficult. One has to stay in Tibet for about three weeks for this purpose. There are various ways of approaching the Mansarovar. One is through the Lipu Lekh Pass, the other is via Kathgodam, Kapkot, Milon, Tirthapuri, Kailasa and mansarovar; the third is from Hardwar through the Niti pass. The complete *yatra* of Kailasa and Mansarovar takes about $1\frac{1}{2}$ to 2 months. At Mansarovar there are two lakes adjacent to each other. One to the west is known as the Rakshasa Tal and the other in the east is the Mansarovar. Legend says that Ravana performed penance to propitiate Siva while standing at this place where the Rakshasa Tal is situated. The Mansarovar is considered to be one of the 51 Peeths of Sakti and legend says that the right palm of the Sati fell here. Pilgrims take a bath in these lakes.

The water of Mansarovar is very pure and crystal clear.

Mountain Kailasa is about 20 miles from this place. The appearance of Kailasa is like a gigantic Siva Linga placed in a lotus of 16 petals.

Pilgrims coming to Kailasa via the Lipu Lekh Pass and Mansarovar first reach Darchin and from this place they start their perambulation around Mount Kailasa. From

Darchin they come to Landifu, then to Derfu, then in a north-east direction they come to the Gaurikund which is about 19,000 ft. above the sea level. They further proceed in their perambulation to Jandalfu and come back to Darchin. At most of these places, there are Buddhist temples. Pilgrims take their bath in the Gaurikund. It is stated that Parvati herself took her bath in this kund. It is a lake about half a mile long and $\frac{3}{4}$ mile broad. The water is very cold. Often it is in the form of solid snow. It is known in Tibet as Thuki-Zingbu. Pilgrims coming to Kailasa from the other two routes first arrive at Landifu and then start their perambulation. The *parikrama* of Kailasa is about 32 miles. Most of the pilgrims move round Kailasa walking. Some few devout pilgrims also have the *pradakshina* while performing the *sashtanga* dandavat pranama. In the Tibetan language there is a purana on Kailasa of Kangrim-poche. It is called "Kangri Karchhak". The presiding deity of Kailasa according to it is "Demchhog" and His Divine Consort is "Dorje-Fangmo." The male deity has the matted hair, three eyes and holds the Damaru and the Trisula. These deities very much resemble Siva and Parvati. According to Jains, Mount Kailasa is the Ashtapada Mountain where the first Jain Tirthankara Adinath Rishabhadeva had his *nirvana*. There is a belief that those who cannot make the perambulation of Kailasa on account of physical inability may have it done through a substitute like the sheep, the horse, etc. The beauty of Kailasa has been sung by numerous poets, including Kalidasa. The devout after their death are stated to have become "Kailasa-vasins."

Pilgrims who usually have the *yatra* of Kedarnath and Badarinath first go to Yamunottari and then to Gangotri. From Hardwar they come to Deva Prayag. Then they proceed to Tihari and Dharasu and reach Yamunottari. This

place is about 10,000 ft. above the sea level. River Yamuna starts from the Kalinga mountain and it is considered as its source. The water of Yamuna is very cold but nearby there are *kundas* of hot water. The water there is so hot that pilgrims can cook their food in this water. For taking a bath they have to mix hot and cold waters from these two different sources. This place is also well known for the Ashrama of Sage Asita. River Yamuna is stated to be the daughter of the Sun God and the sister of Yama. River Tapi is also stated to be another daughter of the Sun God.

From Yamunottari pilgrims proceed to Gangotri, the legendary source of River Ganga. For that they first come to the Uttar Kashi, where there are numerous old temples. Gangotri is about 10,000 ft. above the sea level. Gomukh or the mouth of the Cow from which River Ganga issues is about 18 miles away from Gangotri. At Gangotri there are images of Ganga, Bhagiratha and Sankaracharya. From Gangotri and Yamunottari, pilgrims collect waters for their further pilgrimage to Kedarnath and they pour these waters on God Siva at Kedar.

In Nepal the famous place of pilgrimage is that of Lord Pasupatinatha. There are some of the highest peaks of the Himalayan range in the Nepal territory. They are Dhavalgiri (26,826 ft.) Gonsai Than (26,291 ft.) and Mount Everest or Gauri Shankar (29,002 ft.). Among the rivers are Kali, Ghagra, Kusi, Rapti and Gandaki. Among the lakes, the Gonsai Kund or Neelakantha Hrida is the largest. There are numerous temples in Nepal. Even though it is possible to have the *yatra* of Lord Pasupati Nath at any time of the year, the main festival is held on Magh Krishna 14th i.e. on the Mahasivaratri Day. There are two main routes; one is via Gorakhpur and the other is via Muzaffarpur. Now there is also an air route from Muzaffarpur to Kathmandu.

Pilgrims first come to Raksol. Then they proceed to Kathmandu, the capital of Nepal. This city is situated at the confluence of rivers Bagmati and Vishnumati and is about 4,500 ft. above the sea level. About a mile or two to the west of Kathmandu is the temple of Swayambhu Nath. It has about 400 steps. It is a Buddhist temple. About three miles from Kathmandu is the temple of God Pasupatinath. It is situated on river Vishnumati. Pilgrims first take a bath in the river and then proceed to the temple. Lord Siva here has five faces. Pasupatinath is considered to be the head of a big buffalo into which God Siva is said to have transformed himself. Near Kathmandu is also a temple of Matsyendranath. The bigger temple of Matsyendranath is situated at Patan. About $3\frac{1}{2}$ miles from Kathmandu is the old temple of Buddhanath constructed by King Mandeva in the 5th or 6th century A.D. About six miles from Pasupatinath is Bhatgaun. The original capital of Nepal was at this place. There is a famous temple of Vinayak Ganesh at this place. About ten miles from Kathmandu is the famous temple of Changu Narayana. The main gate of this temple is considered to be one of the best pieces of art. About 140 miles from Kathmandu is situated Muktinath, which is also called Salagrama Kshetra. Muktinath is near the Gandaki river and this river is famous for Salagrama stones from which images of Vishnu in His various incarnations are prepared. River Gandaki is also known as river Narayani or river Salagrami. Muktinath is also one of the 51 Sakti Peeths. About 16 miles from Muktinath is the Damodara Kunda which is considered to be the source of river Gandaki. Devout pilgrims take Salagrama stones of various sizes and marks and establish them in the routine of their daily worship.

118. VINDHYA

The tableland region of Deccan is bounded on the northern side by the double range of mountains the Vindhya and the Satpura. This tableland has on its western side the Western Ghats and on its eastern side the Eastern Ghats. It is not a smooth and level plain, but is a chain of broken hills and deep river valleys. The plateau has a height which ranges from 2,000 to 2,500 feet above the sea-level. It has a slope towards the east.

The Vindhyas start from the Gulf of Cambay and extend eastwards to Raj Mahal, and divide the country into two separate parts, one being the Indo-Gangetic Basin in North India and the other the Deccan Tableland in the south. This group of hills runs from west to east and it lies in the centre of India. The Vindhya Range has become famous on account of the fact that it divides the land of Bharata Varsha into two parts and it is from the Vindhyas that the two big highways of India respectively known as the Uttara Path and the Dakshina Path have started.

According to *Markandeya Purana* (57,10-11) there are seven Kula Parvatas in India. They are respectively 1. Mahendra, 2. Malaya, 3. Sahya, 4. Suktiman, 5. Riksha, 6. Vindhya, and 7. Pariyatra. These seven mountains were considered as those of heaven. The Mahendra Parvat is a chain of mountains in Orissa. The Malaya is the southern part of Western Ghats. The Sahya is the northern part of the Western Ghats. Suktiman is situated in the east. Riksha or Rikshavan is the Gondvana Range. The eastern part of what is now known as the complete Vindhya

Range was called in the epic and purana literature the **vin-dhya**.

The northern and western portion of the present range of the Vindhyas was called the Pariyatra Mountains. At present the southern part of Riksha Parvat, the Pariyatra and the old Vindhya are together known as the complete range of Vindhyas. In other words, the present range of Vindhyas comprises three of the seven Kula Parvatas, namely, Riksha, Vindhya and Pariyatra.

The name Vindhya Path is used for the great range of Satpura Mountains. The Vindhyas lie to the north of River Narmada. As the Vindhyas do not possess a definite access of elevation, and geologically also they are not taken to form a single range of hills.

The whole of the Vindhya system, as it is known at present, occupy a large extent of the country and cover an area of 40,000 sq. miles. The range of mountains to the north of Narmada and known by the name of Vindhyas continues further up to the east and is connected with the ranges of Bharnair and Kaymur and they terminate near Raj Mahal. To the south of Vindhya stretch out in a parallel line the range of Satpura, the Mahadev Hill, the Michael Mountain and the Hills of Chota Nagpur. In the west of the Vindhya Range in Saurashtra is situated Mount Girnar, also known as Raivatak. The Dandakaranya was partly to the north and partly to the south of the Vindhya Mountain.

The Vindhya Range is taken to have a total length of 700 miles. This range constitutes the southern escarpment of a plateau. The Kaymur branch is to the north of the Sone Valley. The Vindhyas meet the Satpura Mountains at Amarkant which is the source of river Narmada. The

Vindhya system is composed of two distinct bases of deposits, and it has a vast stretch of stratified formation of sandstone, and limestone. The sandstone is of a pinkish colour and lies in horizontal slabs. The general elevation of the Vindhyas is from 1,500 to 2,000 ft. and there are very few peaks above 3,000 ft.

Some of the main peaks are Ambapani (2,385 ft.) Horoya Dasharati (2,345 ft.) Salkanpur (2,187 ft.), Mriganath (2,148 ft.) and Manua Bhand (2,015 ft.). The sandstone of the Vindhya Range forms excellent building material and it has been so used for several centuries. The Buddhist Stupas at Sanchi and Bharhut, the temples of Khajuraho, palaces and forts of Gwalior, and other places had been constructed with this sandstone of the Vindhyas. Nagod is famous for limestone and Panna is known for diamond. Iron, manganese and asbestos are also found in this range. The various hills in this range have a number of old forts and castles. Some of them are wellknown in history, like those of Gwalior, Nervad, Chanderi, Mandu etc.

Mount Vindhya is the Ouindion of Ptolemy.

The famous legend of the Vindhya Mountain says that Vindhya was jealous of Himalaya and Meru Mountains as the Sun used to go round the peak of Meru Mountain. Vindhya requested the Sun to move round him also, but the Sun refused and thereupon the Vindhya Mountain raised its head high up in the sky to obstruct the passage of the Sun and also to get taller than the Himalaya and the Meru. Gods were worried over the situation. They appealed to Agastya who was the *guru* of the Vindhya Mountain. The Sage approached the Vindhya who bowed down to his *guru*. Agastya ordered him to lie in the same low position till Agastya went to the South and returned to the North therefrom. Agastya never returned to the North and it is said

that the Vindhya still lies in that low and prostrated condition. This legend is popularly known as the Vaida (promise not intended to be fulfilled.)

Another legend says that Lakshmana lay wounded in Lanka and Hanuman had gone to the Himalayas to bring lifegiving herbs. As Hanuman could not identify the plant he picked up the entire mountain portion and attempted to bring it with him to Lanka. On the way he dropped some part of the load he was carrying and it is said that from this portion which he had dropped the Vindhya Mountains were formed.

About four miles from Mirzapur is the station of Vindhyachal. It contains the famous temple of Goddess Vindhyavasani. It is also known as the temple of Kaushikidevi. A great festival is held in the days of Navratra. It is one of the hundred and eight Shakti-pithas mentioned in the *Devi Bhagavat*. Another temple near Vindhyachal is that of Mahakali. It is known as Kalikhoha. About a mile from this is the temple of Ashtabhuja. These three goddesses namely, Vindhyavasani, Mahakali and Ashtabhuja are also stated to be the famous three goddesses namely, Maha Lakshmi, Mahakali and Maha Saraswati. Legend says that Krishna was exchanged by Vasudev for the daughter of Nanda and Yashoda and when Kamsa attempted to dash that daughter on a slab-stone to kill her she went up the sky and assumed the form of Ashtabhuja. It is stated in *Durgasaptashati* that when Gods requested Parvati to destroy the demons Shumba and Nishumba, one Goddess emerged from the body of Parvati and she was known as Kaushiki and this Kaushiki is the same as Goddess Vindhyavasani. When the Goddess was fighting those two demons Shumba and Nishumba with great anger, the Cha-

munda Devi emerged from her forehead and this Chamunda is the Goddess Kali at Kalikohā.

The temple of Vindhya-vasani is a very celebrated temple. The Ashtabhujā Lokmāyā referred to above is one of the fifty-two famous *pithas* of Shakti and it is stated that the toe of the left foot of Sati fell here. The temple of Vindhya-vasani is a very famous place of pilgrimage and the Goddess is propitiated for various boons and to help the devotees in difficult situations. *Kathasahasagar*, Chapters 2, 52, 54, etc., specifically refer to the temple of Vindhya-vasani. The fight with the demons Shumba and Nishumba is also said to have taken place at Vindhya-chal.

119. SAHYADRI

The central tableland of India which forms a greater part of the Indian Peninsula consists of a plateau which extends from 21°N to 12°N latitude. Its average elevation is about 2,000 ft. above the sea level. This tableland is enclosed on all sides by mountain ranges. To the west of it lies the famous Sahyadri mountain range of the Western Ghats. To the east of this tableland are the Eastern Ghats.

These two ranges of the Western and the Eastern Ghats meet in Southern India like an apex of an inverted triangle. The Western Ghats have an approximate length of about 1,000 miles. According to the ancient geography of India, the northern portion of the Western Ghats is known by the name of Sahyadri and southern portion is known as the Malaya Mountain. The range of the Western Ghats passes through Bombay, Mysore, Coorg and Madras. The range begins in the north at the *Kundaibari* pass in the Khandesh district. It is situated $21^{\circ} 6'\text{N}$ and $74^{\circ} 11'\text{E}$. From this place this range goes southwards and runs parallel to the sea-coast. Its average distance from the sea is estimated to be between 20 to 65 miles and the maximum height is about 4,000 feet. While going southwards the Western Ghats throw out many lateral ranges which run from west to east and divide the different river valleys of Godavari, Bhima, Krishna, etc. These lateral ranges are those of the Satmalas between Godavari and Bhima, the Mahadev range between Bhima and Krishna etc.

The Western Ghats have become famous in the Maratha history on account of numerous forts which are situated on its different mountain summits.

River Godavari rises from the Brahmagiri hill near Tryambak. Here is the famous Jyotirlinga of Tryambakeswara. Nearby are situated the hills of the Nilgiri with the temple of Nilambikadevi and *Gangadwar* which is also known as *kaulagiri*. The latter has the temple of Godavari river.

The *Kundaibari* pass in Khandesh was the ancient trade route between Broach and the Deccan. On the *Babhulna* pass there are two old forts of *Salher* and *Mulher*. *Thalghat* is also known as the *Kasara Ghat* and it is on the border of Thana and Nasik Districts. Along with the *Bhore Ghat* or *Borghat*, it is considered an engineering feat and is one of the important trade routes. The *Pimpri* pass was the ancient trade route between Nasik, Kalyan and Sopara and the two forts of *Alang* and *Kulang* were constructed to guard it. From the main line of Sahyadris three spurs stretch out into the Ahmednagar District from west to east. The first is the *Kalsubai* range branching off at *Kulang*. *Kalsubai* is a conical summit of this spur and is 5,427 feet high. The second range or spur is the *Baleshwar* range branching off at *Ratangadh*. This range goes up to the *Baleshwar* which has a height of 3,828 feet and which contains an old and ruined *Hemadpanti* temple. The third range leaves the Sahyadris at *Harischandragadh*. It is the longest and lies between rivers Godavari and Bhima. *Harischandragadh* fort is situated in the Akola taluka of the Ahmednagar district and is 4691 ft. high. The temples on the summit and the fort are visited by numerous pilgrims, particularly on the Mahasivaratri day. Below the fort there are five caves believed to be of about the 10th century A.D.

Nana pass was on old route between *Junnar* and *Konkan*.

The hill fort of *Shivner* is situated in the *Junnar* taluka of the Poona District. This place was an old Buddhist centre. It still has several cells and chapels. The Buddhist centre here is believed to be as old as the 3rd century B.C. The fort of Shivner came to Maloji Bhonsla, the grandfather of Shivaji, in 1599 A.D. and it was here that Shivaji Maharaj was born in 1627 A.D.

Near the source of river Bhima there is the famous Jyotirlinga of Bhima Shankar. There is a difference of opinion with regard to this Jyotirlinga. According to another view Bhima Shankar Jyotirlinga is said to be situated in Assam near Gauhati.

Chakan fort is situated in the *Khed* taluka of the Poona district. It is said that it was constructed in the 13th century by an Abyssinian chief. *Chakan* and *Junnar* were famous military centres. It came to the hands of Maloji Bhonsla as a grant from Bahadur, the Ahmednagar ruler, in 1595. It was captured by the Mughal general Shaista Khan in 1662. It was restored to Shivaji Maharaj by Aurangzeb in 1667.

The *Bhore* or the *Khandala* pass is on the Bombay-Poona road and nearby there are famous Buddhist caves like *Karli*, *Bhaja*, *Bedsa* etc. About 4 miles from the station of Malavli is the Buddhist cave of *Karli* which is considered to be the largest and the most complete Chaitya cave in India and is the best preserved also. The cave is believed to be as old as the 2nd century B.C. The cave of *Bhaja* also dates from 200 B.C. and is situated very near the Malavli station. The caves of *Bedsa* are about $5\frac{1}{2}$ miles from those at *Bhaja* and are believed to be dated a little later.

The forts of *Simhgarh* and *Purandhar* are situated in the *Haveli* taluka and the *Purandhar* taluka respectively, of

the Poona District. The fort Sindgarh was originally known as *Kondhana*. Shivaji Maharaj acquired it, for the first time in 1647 and changed its name to Simhgarh. The Mughal General Shaista Khan came on that side in 1662 and *Simhgarh* was under blockade in 1665. It was retaken by *Tanaji Malsure* in 1670 after a very daring and heroic fight. In the desperate struggle which took place, Tanaji fell. Shivaji Maharaj grieved over Tanaji's death and said that *Simhgarh* i.e. the fort of the lion was taken but the lion himself was dead i.e. the Simhgarh fort was captured but Tanaji was lost. The Purandhar hill has two forts, viz. those of the Purandhar and the Vazirgarh. The hill is situated about 20 miles southeast of Poona. The highest point of the Purandhar fort is 4,422 ft. Here there is a Siva temple. The Purandhar fort was Aluddin Hasan Gangu, the Bahmani King, in the 14th century and it came to Maloji as a grant from Bahadur of Ahmednagar. Shivaji recaptured the fort of Purandhar in 1670. This fort of Purandhar was the usual safe retreat of the Peshwas.

The fort of Raigarh is famous on account of the *Samadhi* here of Shivaji Maharaj. It is situated in *Konkan* in the Kolaba District. Here there are idols which were worshipped both by Swami Ramdas Samartha and Shivaji Maharaj.

The hill station of Mahabaleshwar is situated near the source of the Krishna river. It is a famous summer resort of the Bombay State. It was established first by Sir John Malcolm in 1828. In its neighbourhood are situated the Pratapgarh, Makarandgarh, Kamalgarh, and the Robber's caves. The Siva temple of Mahabaleshwar is at a height of 4,385 ft. and is considered a sacred place of pilgrimage. It is about three miles from the main Bazar of Mahabaleshwar. Legend says that when Brahma, at the time of the

first creation, was performing penance here, he was disturbed by two demons, Atibala and Mahabala. The former was killed by Vishnu. But Mahabala who was more powerful was subsequently killed after a great fight by Adi Maya. Thereafter, Brahma completed his *Yajna* here. Vishnu abides here as Atibaleswara, Brahma as Kotiswara and Sankara as Mahabaleswara. This area is believed to be the source not only of river Krishna but also of rivers Savitri, Venya, Kakudmati (Koyna) and Gayatri.

The Kumbharli pass leads to the towns of *Patna* and *Karad* and through the *Amba* pass the road leads from Ratnagiri to Kolhapur.

In 1661, Shivaji Maharaj built the temple of Goddess Bhavani in the fort of Pratapgarh and from this time his religious observance became very strict. He made Swami Ramdas his Guru and he is said to have offered all his territories to him. The Swami did not need any land or kingdom and the Guru is said to have given them back to Shivaji Maharaj with an order to adopt the Bhagava Colour of the robes of the Sannyasin Guru for his Bhagava Zanda or the Saffron banner.

Panhala fort is on the Panhala spur of the Western Ghats in the Kolhapur district. The fort is said to have been constructed by the Silahar ruler Bhoja Raja in the 11th century. After the death of Afzal Khan Shivaji Maharaj took it from Bijapur in 1659. Panhala is also a very good health resort. In the Karavira Mahatmya Panhala is associated with Sage Parasara. There are temples of Sambhaji, and Jijabai, There is also a shrine of the Muslim Saint Sathoba. The fort of Panhala has a circumference of $4\frac{1}{2}$ miles. The name Panhala is said to be derived from Pan-nagalaya or the abode of serpents.

120. SAMETA-SIKHARA

Sameta-Sikhara is also known as the Parasnath Hill. It is situated in the district of Hazaribagh in the State of Bihar. From Girdi Jain pilgrims go to Madhuban which is also known as Isri. It is situated at the bottom of the hill called the Hill of Parasnath or Sameta-Sikhara.

In Girdi there is the Jain temple of Suparsvanatha. The town of Madhuban is situated about 14 miles from Isri. While proceeding from Girdi on the way to Sameta-Sikhara, one comes across a river called Brakar which is also believed by the Jains to be *Rijupalika*. The Jain tradition says that on the bank of this river *Rijupalika* in the field of a householder Samaga, when the moon was in conjunction with the Uttarafalguni asterism, Mahavira Swami, the last of the Jain Tirthankaras, seated under a sal tree, with joined heels, attained *kevalajnana*, when he was in contemplation. This was during the 13th year of his meditation. He had exposed himself to the heat of the sun, after fasting for two and a half days without water and engaging himself in deep meditation. Before that he had already meditated on himself for twelve years. After this *kevalajnana* the venerable ascetic Mahavira became a *Jina*, *Arhat* and *Kevalin*. Regarding the exact location of this river *Rijupalika*, there are different opinions. In Madhuban there is the temple of Bhomiyaji near the gate; inside there are eleven temples of Swetamber Jains; on the other side there are *dharmaśālas* of Digambar Jains.

The mount of Sameta-Sikhara is 4,488 feet high and there is a clear way from Madhuban to climb up this hill. Just as Satrunjaya and Mount Abu are famous places of

pilgrimage for the Jains in Western India, similarly Sameta-Sikhara is celebrated as a Jain place of pilgrimage in East India. Parasnath, the 23rd Jain Tirthankara, died here at the age of 100. This hill is known by the name of Sameta-Sikhara, Samid-giri, Samadhigiri, Malla Parvata and Sikharji. The Jain tradition says that out of the 24 Tirthankaras' twenty have attained Nirvana at this place. The remaining four Tirthankaras are Adinath (First), Vasupujyaswami (Twelfth), Neminath (Twenty-second) and Mahavirswami (Twenty-fourth). As Parsvanath was the last among the Tirthankaras to attain Siddhi on this hill, this hill is also known as Parsvanath Hill. This is one of the most celebrated and sacred places of Jain pilgrimage.

The five holy places of the Jains are Satrunjaya, Girnar, Abu, Ashtapada and Sameta-Sikhara. Some people substitute Prabhasa or Gwalior for Ashtapada while others mention Chandragiri in the Himalayas in place of it. From very ancient times the hill of Sameta-Sikhara has attracted Jain pilgrims from all over India.

To climb the hill one can also engage *dolies*. On the way there are several *tuks*. The Jains do not usually climb this hill with shoes on. Usually they put on shoes of cloth or *kantan*.

Parsvanath, the twenty-third Jain Tirthankara, is a historical person. He is called Arhat Parsva, the people's favourite. He was the son of King Asvasena of Banaras and Queen Vama. The five most important incidents of his life took place when the moon was in the Visakha Nakshatra viz. his descent from heaven, his entry into the womb of his mother, his birth, his tearing out of his hair and his obtaining the *Kevalajnana*. He was born on Paushya (Guj. Margasirsha) Krishna 10th at midnight. He entered the state of houselessness at the age of 30 and became an as-

cetic. He practised penance and neglected his body for 83 days and meditated upon himself. On the 84th day, when seated under a *dhataki* tree, he attained *Kevalajnana*. He lived for 30 years as a householder, practised penance for 83 days, for 70 years less 83 days he moved as a *Kevalin* and lived for a period of full 100 years. The *Kalpasutra* says that Arhat Parsva died 1212 years before the composition of that work. He put on only one garment. He had numerous disciples including male and female ascetics and lay votaries. He died while performing a fast along with 83 others on the top of the hill of Sameta-Sikhara. He belonged to the race of Ikshvakus. According to another version, he flourished about 200 years before Mahavir in about 750 B.C. His figure was of blue complexion and he had a hooded snake as his distinctive sign. He was usually represented as sitting under the expanded hoods of a serpent having many heads.

It is said that when he was engaged in devotion, his enemy caused torrential rains to fall over his head; at that time serpent *Dharanidhar* placed its hoods over Parsvanath like a *chhatra* and protected him. A similar legend is also stated with respect to a Naga king who held an umbrella over Parsvanath through his expanded hood at a place which is now known as *Ahichechhatra*. Parsvanath married Prabhavati, the daughter of King Prasenajit. The parents of Mahavira were the followers of Parsvanath. In the time of Mahavira there were numerous followers of Parsvanath in the country of Magadha.

The Jains first complete their *darsana* of the temple at Madhuban and then start climbing the hill of Sameta-Sikhara. The *yatra* of this hill usually starts from Aswin and ends in Falguna. Jains take out their *Sanghas* during this period for the pilgrimage. After the fifteenth of Falguna

Sukla, the yatra period closes; the water here gets contaminated after that period when pilgrims do not venture to come here. While climbing up, one comes across *Gandharvanalu* where drinkable water is available; further on, there is *Sitanalu* leaning to the *tuk* of Samalaji. The whole hillside is covered with numerous trees and Ayurvedic herbs.

On this hillside there are 28 *tuks*. The circumambulation is usually made from the *dehri* of Gautamaswami and then the pilgrims proceed from the left. The famous Jalamandir was constructed in Samvat Year 1822 by Jagatseth Kushalchand. The Mula Nayaka of this temple is Samaliya Parsvanath; he is called Samaliya as the image is of black colour. On the whole of this hillside, this is the only place where there is an image. It contains a beautiful image of Parsvanath who is overshadowed by the hood of a thousand-headed serpent. After visiting the Jalamandir, pilgrims visit several other *dehri*s. The last *tuk* of Parsvanath is about $1\frac{1}{2}$ miles from the Jalamandir. It was at this place that Parsvanath attained Nirvana and it contains his padukas.

The pilgrims start climbing the hill at about 3 or 4 a.m., and after completing the *darsana* of the various *tuks* on the hill, they return in the evening to Madhuban. Pilgrims do not stay on the top of the hill. From the temple of Bhomiyaji in Madhuban a nice road has been constructed. One has to climb six miles on this road; then one has to walk a distance of about six miles to cover the different *tuks* on this hill. In the *tuk* of Gautamaswami which comes first there are the *charanapadukas* of all the twenty-four Tirthankaras. In the other *tuks* also, there are no images but only *charanapadukas* of the respective Swamis. The eighteenth *tuk* is the most frequented *tuk* as it contains the temple with the celebrated image of Samaliya Parsvanath.

It is known as Jalamandir because by its side there is a *kund* of water. The last *tuk* of Parsvanath which contains his *charanapaduka* is the highest. One has to climb about 80 steps; it is also known as the *Meghadambara tuk*.

In old days the pilgrims had to take the permission of the ruler to visit the Sameta-Sikhara temples and taxes were collected from the pilgrims. It is stated that by the side of this hill there were numerous elephants and that Jalamandir, which was constructed by Jagatseth Kushalchand, was built with materials carried to this hillside with the help of elephants.

The Jains of all sects come to this hillside, which along with several other places like Satrunjaya, Girnar, Abu, Gwalior, etc., is considered one of the most sacred spots of the Jains. Twenty Tirthankaras and several other *Munis* fasted here unto death and attained Nirvana. This spot is as holy to Jains as Kasi and other spots are to orthodox Hindus. The very fact that it is associated with so many Tirthankaras, particularly with the last days of their penance and meditation, is enough to lend holiness to the spot. It has also a grandeur added to it by nature.

GLOSSARY

Bhagiratha — He was a sage and the story of his propitiation of Siva and the descent of Ganga is related in the *Ramayana*.

Bukka — See under HARIHARA.

Harihara — Harihara and Bukka were two fugitive brothers from Warrangal. They became ministers in the old Hindu Kingdom of Kampili. History has it that they passed through many vicissitudes before coming to power. Harihara was crowned in A.D. 1336 as the King of Hampi-Hastinavati. His reign ushered in a great era of conquest and territorial expansion. On his death in 1356 without issue, Bukka succeeded to the throne. Bukka was one of the greatest monarchs of the age, being the real architect of the Vijayanagar Empire.

Hastinapur — Ancient India's metropolis. Many great wars were fought in its vicinity.

Jupiter — Largest of the outer planets of the solar system. Chief deity of the Romans, also called Jove.

Kamban — One of the greatest figures in Tamil poetry, flourished in 12th century A.D. His Tamil *Ramayana* popularly known as *Kamba Ramayana* is a great classic in Tamil.

Khajuraho — Temples of Khajuraho form perhaps the most magnificent group of Hindu architecture that is to be found in North-eastern India.

Kharif — Crops sown in the rainy season and reaped in autumn; the monsoon crop.

Kurukshetra — “Field or land of Kuru”. The famous battlefield of Kurukshetra is situated between the Saraswati and Drishadvati rivers. It is on the southern side of Thaneswar about 30 miles to the south of Ambala and 40 miles north of Panipat. It is famous as a place of pilgrimage.

Leo — Name of one of the constellations situated just beneath the feet of the Great Bear. It contains a number of important stars. It is also the fifth sign of the Zodiac.

Manu — Mythical ancestor of the Manava tribe near Delhi. He was represented as the son of God and as receiving his laws from Brahma himself. ‘Code of Manu’ was originally accepted as a code of conduct by the entire Hindu community. It had, within the caste system, all the force of law.

Maya — An appearance or illusion concealing the substratum and projecting something else on it. It is removed by knowledge. It is indefinite.

Mlechchhas — A term widely used to denote uncivilized people. This word includes the Greeks, the Yavanas, the Sakas, the Balkans, the Parthians and others who invaded India in olden days.

Peshwas — The great Maratha Statesman Chhatrapati Shivaji was helped in State business by a Council of eight ministers — the *ashtapradhan*. The first among these was the *Peshwa* or the Prime Minister. The Peshwaship came to be hereditary in course of time.

Ptolemy — Egyptian astronomer and geographer (C.A.D. 90-168). He embodied his learning in a work of 13 volumes which came to be known by the Arabic name of *Almogest*. His system, the Ptolemaic,

represented the earth as the fixed centre of the universe, and the Sun, Moon, Planets and Stars revolving about it from East to West in separate zones.

Questions of — A remarkable treatise, probably as old

Milinda as Christianity. In this the Buddhist teacher is represented as giving very disturbing answers to the religious enquiries made of him by the Greco-Bactrian king Meander. Meander ruled Northern India at the turn of the first century before Christ.

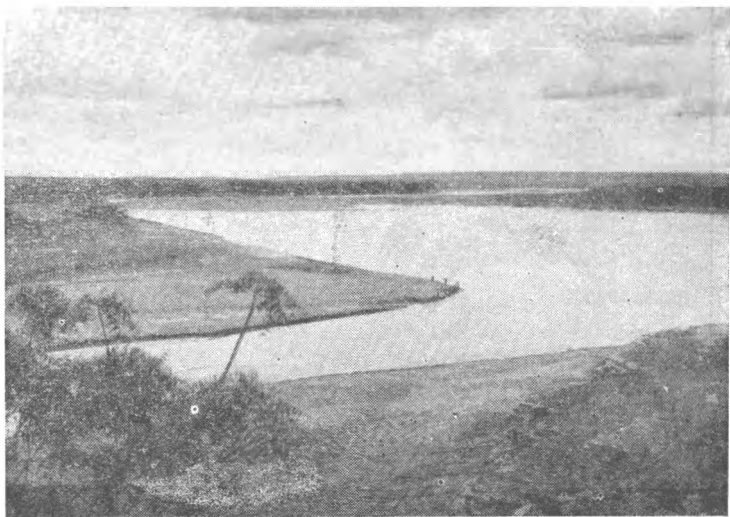
Rabi — Winter crop.

Rajatarangini — Kalhana's *Rajatarangini* is the Kashmir chronicle composed in the 12th century A.D. It contains a large body of ancient tradition. It is a trustworthy record of local events for the period contemporary with, or slightly preceding the author's time. According to Winternitz Kalhana is 'the only great historian that India has produced'.

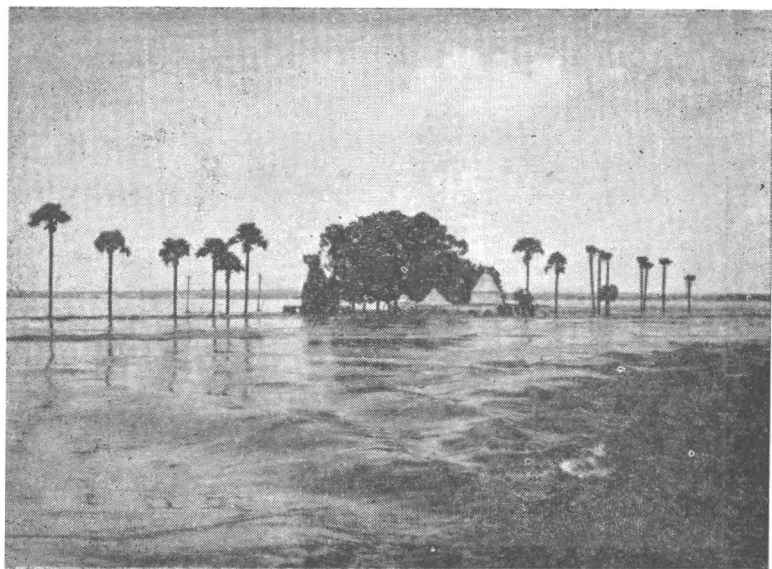
Strabo — Greek geographer born in Asia Minor about 63 B.C. He travelled a great deal. His *Geographica* dealing with the geography of Europe, Asia and Africa is of high value.

Tirthankara — In the Jain faith certain emancipated souls who are worshipped are called Tirthankaras. They are 24 in number. The early Mathura remains include statues of Jaina Tirthankaras. Risabhadev is the name of the first Tirthankara. Parswnath was the 23rd Tirthankara and Mahabir the last.

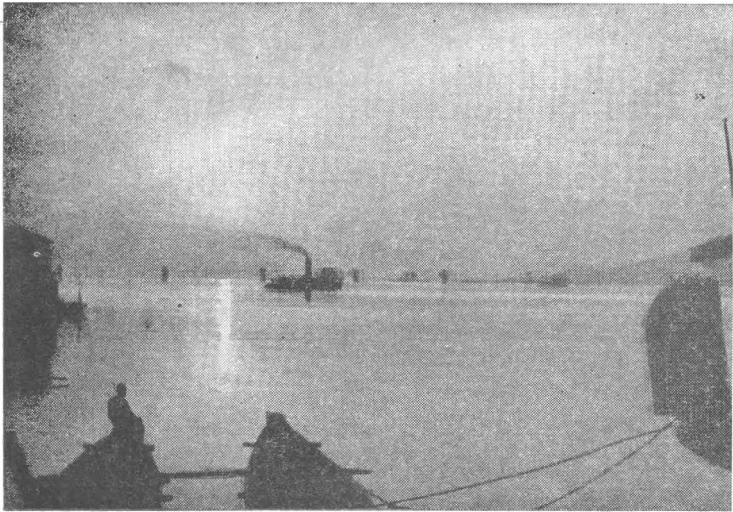
Yojana — A measure of distance equal to 8/9 of a mile.



1. The confluence of rivers Krishna and Musi, Nalagonda District.



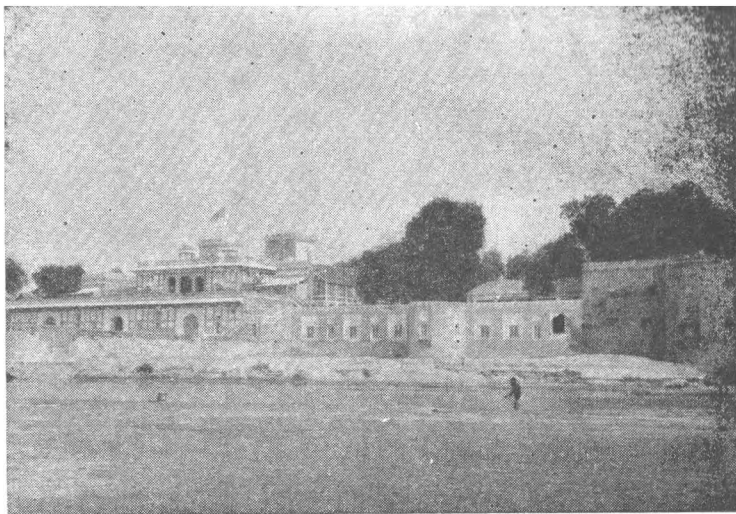
2. River Godavari in floods, near Rajamundry



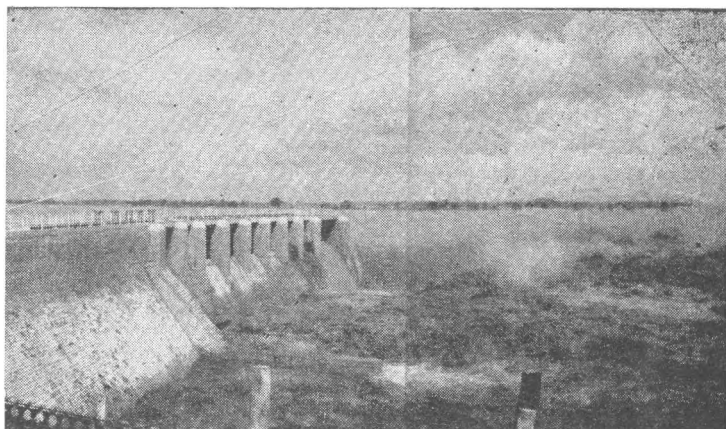
3. Sunset over river Brahmaputra



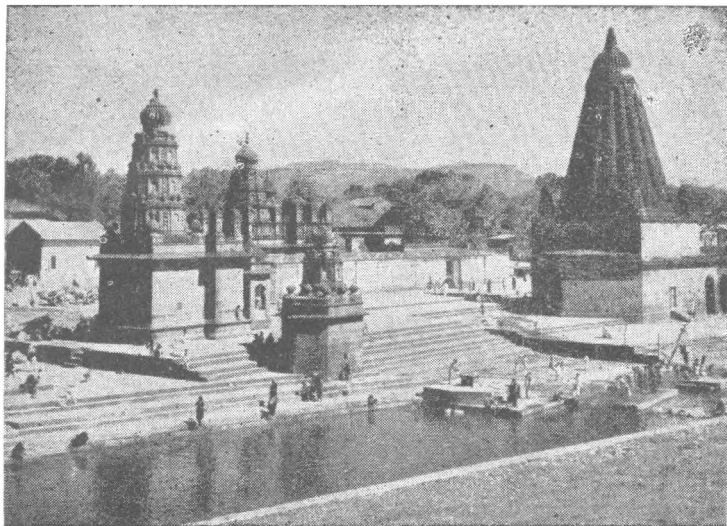
4. Project on river Narmada at Navgam, Broach District



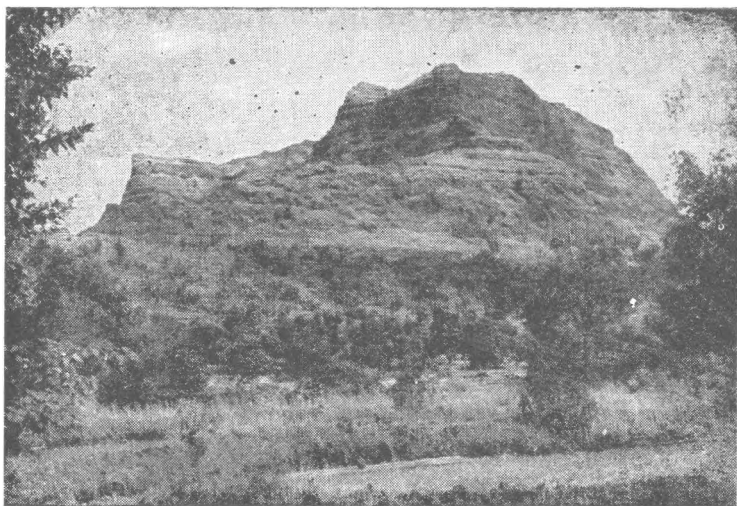
5. Raj Bhavan on the bank of river Sabarmati at Ahmedabad



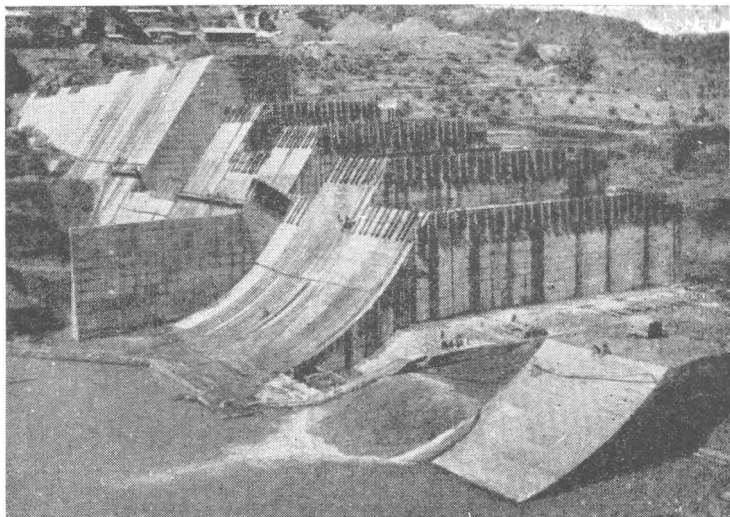
6. Canal Project on river Mahi in Kaira District



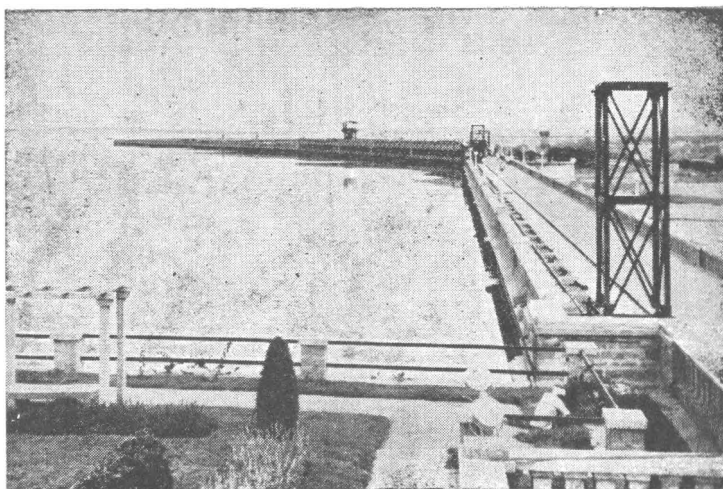
7. Ghat on river Krishna at Wai



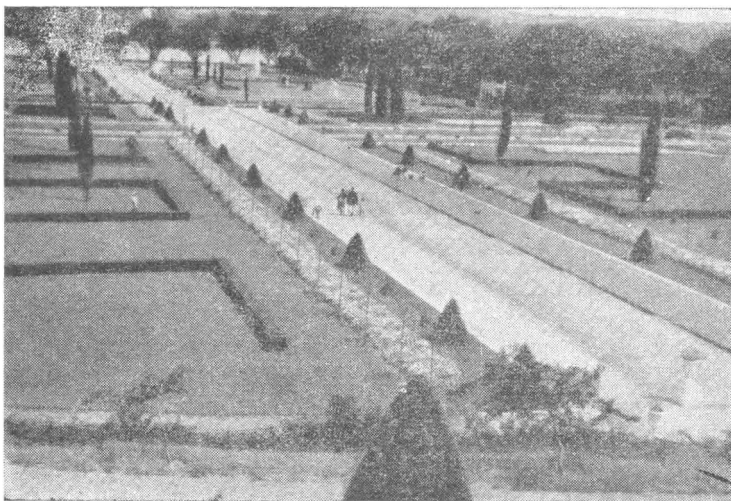
8. Fort Raigad on Sahyadri Mountains



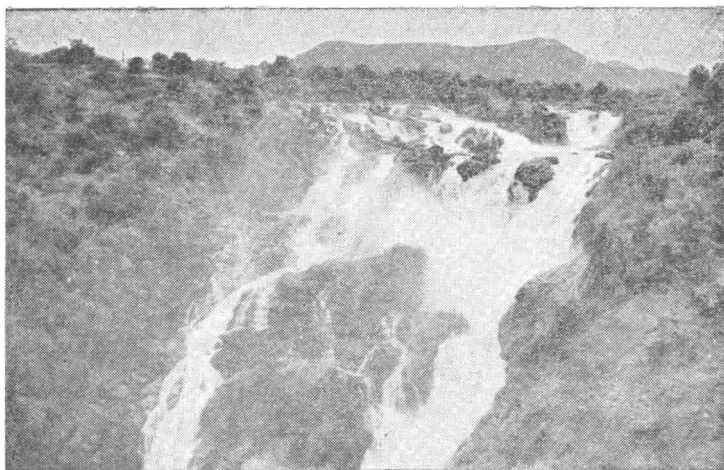
9. Koyana Project on river Krishna



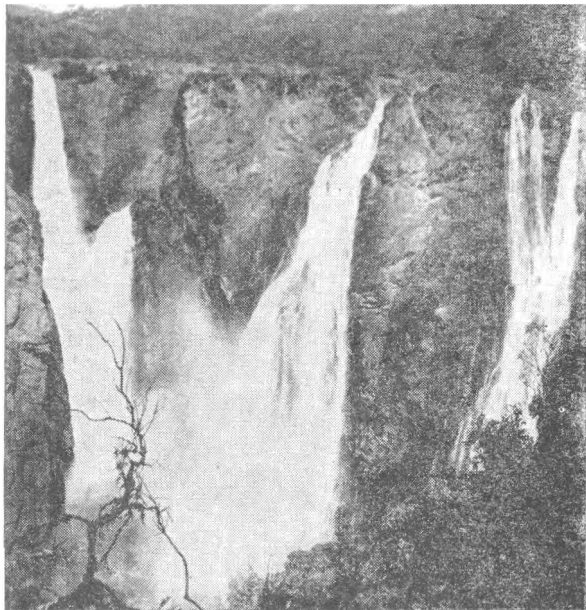
10. Krishnaraja Sagar Dam on river Kaveri



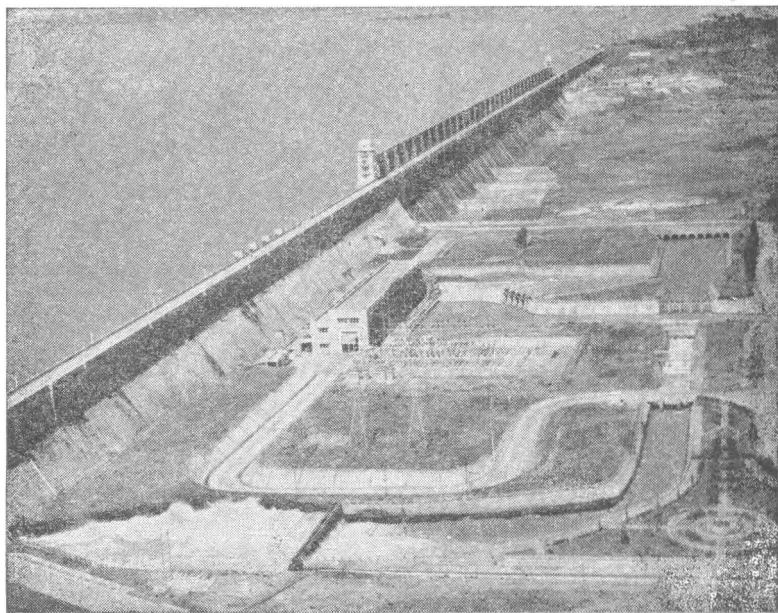
11. Brindavan Gardens—Krishnarajasagar



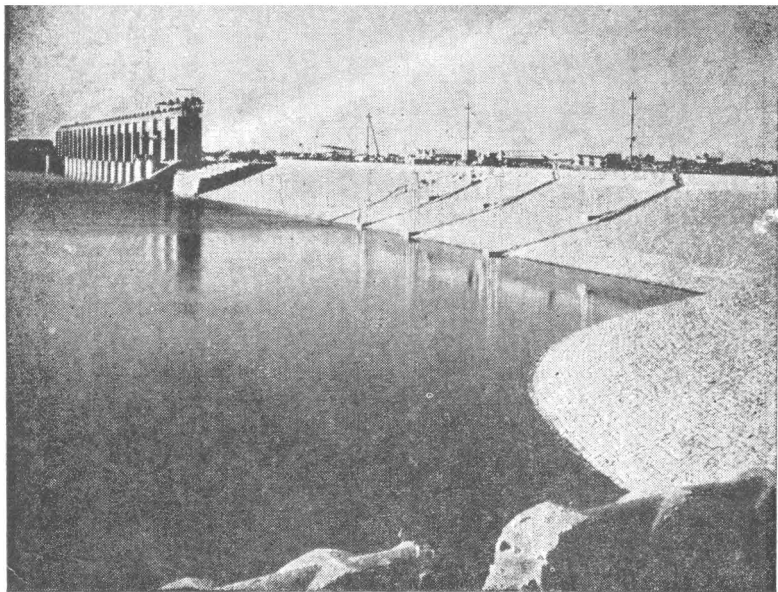
12. Sivasamudram Falls, Kaveri



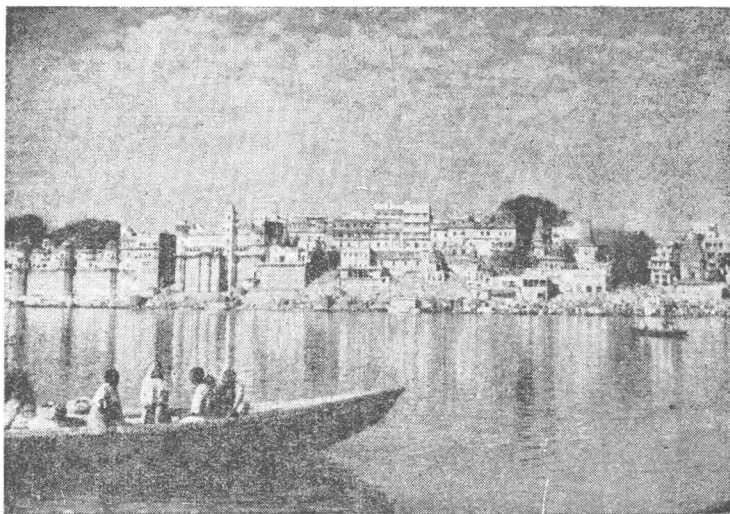
13. Jog Falls
Mysore



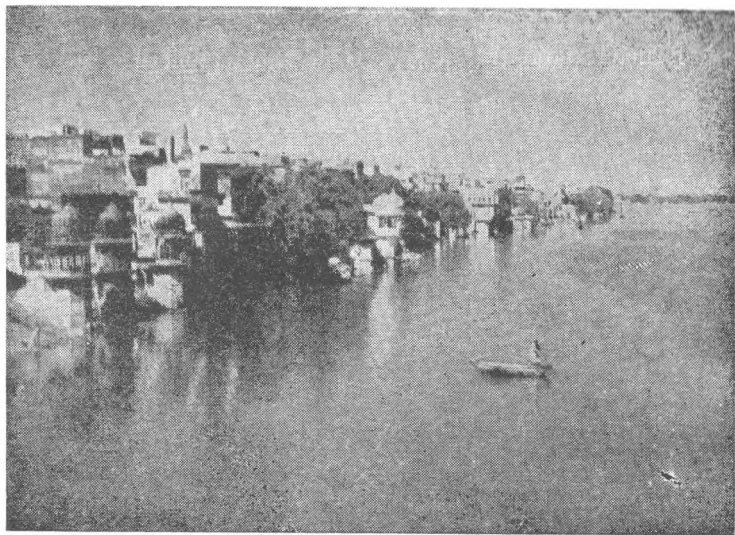
14. Project on
river
Tungabhadra



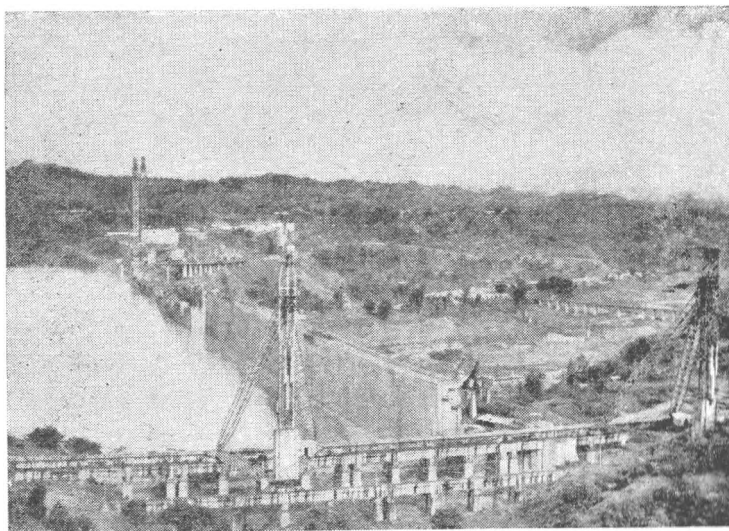
15. Project on river Chambal



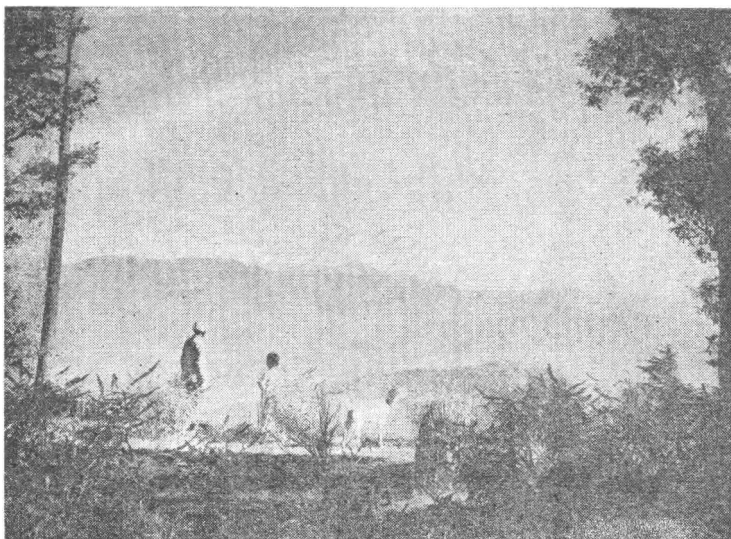
16. Ghats on river Ganga at Varanasi



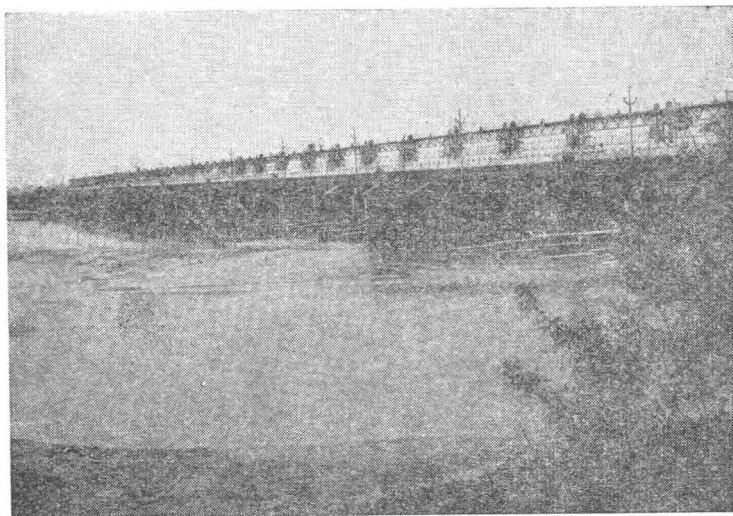
17. Ghats on river Yamuna at Mathura



18. Rehand Dam on river Son, Mirzapur District



19. A view of the Himalayas from Kausani, Almora District



20. Damodar Valley Barrage at Durgapur

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His articles on 'Immortal India' in the *Bhavan's Journal* have been widely appreciated. They are now collected in book form in four volumes.